THE LAY APOSTOLATE

HARBRECHT

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THE LAY APOSTOLATE

A Social Ethical Study of Parish Charity Organization for Large City Parishes

BY

REV. JOHN J. HARBRECHT, S.T.D.

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WITHDRAWN

Ἡ φιλαδελφία μενέτω·
Heb. xiii, 1.

Ut caritas vestra magis ac magis abundet in scientia, et in omni sensu.
Phil. i, 9.

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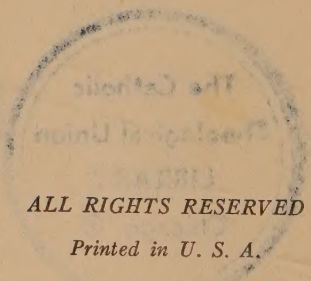

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SANCTAE MARIAE
IMMACULATAE REGINAE PACIS
DEI MATRI HOMINUMQUE MEDIATRICI
PATRONAE SEMINARII NOSTRI CARISSIMAE
QUAE JAM AB EIUS FUNDATIONE
USQUE AD ANNUM HUNC JUBILAREM CENTENARIUM
(1829–1929)
SUA INTERCESSIONE FECIT PACEM CHRISTI
GLORIOSE ABUNDARE IN REGNO CHRISTI
PER ANIMARUM CURAM ALUMNORUM NOSTRORUM
HUNC LIBRUM DONAT ET DAT ET DEDICAT AUCTOR

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PREFACE

The greatest achievement of Catholicism to-day is without a doubt the revival of the Lay Apostolate. Everywhere the Catholic Faith is manifesting its moral grandeur and spiritual beauty in the Catholic Action of the faithful. At home and abroad the mystical body of Christ is organizing its lay forces in a great Apostolate, each day gaining new disciples among our priests and people for its Apostolic endeavor. In the Infant Church, the Prince of the Apostles, St. Peter, preached the Lay Apostolate in that ever-inspiring appeal: "Be as living stones built into a spiritual edifice, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. II, 5). In the Church of to-day the revival of the Lay Apostolate is one of the great Apostolic works of St. Peter's successor, our Holy Father, Pope Pius XI. In his very first Encyclical Letter, *"Ubi Arcano Dei,"* and on numerous other occasions, he has vigorously sponsored the Lay Apostolate as the central, focal, and fundamental means for achieving the motto of his pontificate, namely, "The Peace of Christ in the Kingdom of Christ." As he himself says, his hope for the regeneration of the individual, the family, society and the whole world rests on the Lay Apostolate supporting the Apostolate of the bishops and priests.

In view of this high approval, I need offer no apology for undertaking a study of the Lay Apostolate. A decade ago such an apology might have been necessary, but not to-day. In fact, the Lay Apostolate is not only an opportune topic for discussion, but it is also one of the most urgent needs for our times. Everywhere our bishops are recognizing its necessity. However, due to a lack of interpretative literature on the movement, priestly practice in America has been

handicapped in organizing the Lay Apostolate. This situation led me to believe that a scientific treatise on the Lay Apostolate, such as the present study purposes to be, would prove highly useful at this time.

Since the Lay Apostolate can be developed into a large organization of diocesan or national proportions, I found it necessary to apply the principle *"Divide et impera"* to the subject. For of its very nature, the Lay Apostolate must assume at least a dual character in its organization. In order to support the Apostolate of the bishops and priests, it must necessarily take on a diocesan and parish form of organization. The first form has received considerable development through the diocesan charity organization movement in the United States, which has grown by leaps and bounds during the past fifteen years. However, the evolution of parish charity organization has been very slow, fragmentary, and isolated. In view of this fact it seemed best to limit the present study of the Lay Apostolate to an interpretation of it as an agency for organizing the charity of our large city parishes. This decision compelled me to venture into the field of applied theology, especially into that branch of it known as Catholic social ethics. For it is the province of this science to make social conditions, institutions and relations, such as the Lay Apostolate represents, an object of scientific study under the viewpoint of moral good and moral duty, as revealed by Christ and upheld and fostered by the Church. So the end which my study has in view is the scientific interpretation of the Lay Apostolate according to the principles of Catholic social ethics as the agency which offers the parish priests of our large city parishes the best form of parish charity organization, which will enable them to solve the pressing problems now confronting their cure of souls. To this end I have evaluated my own and the priestly experience of others at home and abroad; interviewed American and European leaders and workers in the field; surveyed the best literature on the subject; and given the whole study a theological orientation. In order to pro-

ceed methodically, I have divided my treatise into three parts.

Part One covers the necessity of the Lay Apostolate. In view of the little study which the parish has received as a social ethical association, I deemed it necessary to analyze its elements before going on to a description of the general and special problems experienced in the cure of souls in large city parishes. I confess that I met with considerable difficulty in tackling this latter phase of the study, and I readily admit the limitations of my presentation. For the available sources for studying any parish problem are very meagre; and, as a consequence, any picture which I could draw from them would necessarily be out-of-date by the time of its publication. However, since no radical change for the better was likely to take place in the meantime, and as all indications pointed rather to an intensification of the existing problems, I ventured to relate what I had found, in the hope that it may stimulate the reader to see the necessity of the Lay Apostolate. Although I fully realize that the problems described do not appear in every city parish with like degrees of complexity, still I feel that the conditions in our large cities are such that the ethos of any individual parish can hardly escape being a cross-section of the ethos of the city in which it exists, unless it has some aggressive organization to prevent it; and for this reason alone, I hold that it is necessary for every large city parish to organize its charity in the Lay Apostolate, in order to overcome the influence of the ethos of the city through the ethos of its parish charity organization.

With the necessity of the Lay Apostolate established, Part Two undertakes to describe the character of the work which it is to carry on in the parish. The treatment given to the subject-matter of this Part is the result of the consideration of two large social facts. The first has to do with the Lay Apostolate in Germany. It offers our priests a splendid example of how to organize and operate the Lay Apostolate. However, the German scientific background of

the Lay Apostolate embodies elements which are by no means prevalent here in America. On the one hand, the Lay Apostolate in Germany has received its theoretical development from the science of pastoral theology; and on the other, its practical operation and conduct are due to the thorough training which the German clergy has received in this science. Then, too, the current German literature on the Lay Apostolate is saturated to the core with the pastoral viewpoint. The very name—*"Seelsorgehilfe"*—which the Germans use to describe the help given the parish priest, evidences this pastoral trend. The second fact concerns the situation in America. I realized that pastoral theology offered little hope for the spread of the movement here; and this for the simple reason that this science has received very little development among us. In view of this state of theological evolution, I had to rely on the active resources operating in our parishes. The greatest of these is charity. Then, too, I felt that the theological training which every priest has had in this virtue would be an asset for the cause of the Lay Apostolate. However, in turning to these sources, I was necessarily confronted with the current thought and practice in our midst, which conceive and express charity in terms of social service. This is due to non-Catholic influence, and we must admit that this influence has left its impress on a great deal of Catholic thought and practice of charity. To meet the challenge involved in this matter, I have evaluated the work of the Lay Apostolate from a social ethical viewpoint, defining its thought and service in the light of Catholic charity. I had, therefore, to explain and formulate the formal object of the Lay Apostolate and then to describe the methods and technique of social ethical diagnosis and treatment. The reason lies in this, that the first has received no emphasis in the German literature on the Lay Apostolate, and that little attention has been given to the scientific statement of the other two items in American Catholic charity literature. This material makes up the First Section of Part Two. In the Second Section, I describe the program of

work of the Lay Apostolate, giving it a sevenfold division. Since a few problems treated well, improve work in all others, I have not attempted any thorough social pathology, but have simply discussed those maladjustments which recur constantly in the cure of souls.

Part Three studies the personnel of the Lay Apostolate. Inasmuch as non-Catholic churches are using large forces of lay help in their charity work, I felt that a description and evaluation of their work would be an argument to show that, what they can do, we can also do. I then take up our Catholic societies and organizations and discuss their value for the Lay Apostolate. After this, I describe the various types of the Lay Apostolate in Germany, and point out what significance the Lay Apostolate has for our parishes. Finally, I study the problem of the professional worker and volunteer and their training. A summary and bibliography conclude the study.

A special source of help in my work has been a course of study in Catholic social ethics, which I took at the University of Freiburg i. B., Germany, under Professor Franz Keller, S.T.D., who is recognized as one of the leading authorities in this field and especially in the science of charity. I wish to thank him for the many valuable helps which he so kindly gave me on many occasions. His learning and zeal in the cause of charity were at all times constant stimuli to greater endeavor in this work. My friendship with Father Wilhelm Wiesen, O.S.C., Secretary General of the *Freie Vereinigung für Seelsorgehilfe,* whose office is located at the headquarters of the German Charity League in Freiburg, afforded me the opportunity to obtain first-hand information on the movement in Germany. My grateful thanks are therefore due to Father Wiesen both for his friendly interest in my work and for the many points on the German movement, which he so cheerfully gave. Of great assistance was the literature put at my command through the services of Herr Heinrich Auer, librarian of the German Charity League. I wish not only to thank him for his unstinted serv-

ices on my behalf, but also to pay my meed of praise to his splendid library management, which has raised the Library of the German Charity League to the rank of one of the finest in the world on the subject of charity.

I thank in a most special manner my Ordinary, His Grace, Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, whose kind support has made this study possible. Thanks are also due to the Rector of our Seminary, Rt. Rev. Monsignor Louis J. Nau, S.T.D., to my colleague, Professor Henry J. Grimmelsman, S.T.D., and to my friend, Father Joseph Reiner, S.J., who kindly read my manuscript and offered many helpful suggestions; to Miss Mary E. Richmond [1] of the Russell Sage Foundation (whose book on Social Diagnosis I recommend to my readers) for the permission to adapt her study to the Lay Apostolate; to all the priests, ministers, authors, directors of bureaus and agencies, at home and abroad, who so kindly gave me the pleasure of an interview, sent me literature, answered my questionnaires, or helped me through their books.

JOHN J. HARBRECHT, S.T.D.

[1] Died recently.

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PART I

THE NECESSITY OF THE PARISH LAY APOSTOLATE

THE LAY APOSTOLATE

INTRODUCTION

THE CHALLENGE TO THE PARISH

The problem of Parish Charity Organization is one of the burning questions of the day in Catholic circles.

It arises from the complex life which the Church faces in modern civilization.

Probably nowhere in the world is the complexity of the nature and structure of life more massive than in America. For no matter to what order of American civilization the student of life directs his calm and dispassionate survey, whether it be the social, political, moral or religious order, he meets countless intricate social situations, which so baffle individual and social life that they can find no solution for their problems. For a great majority of men, whether taken singly or collectively, these problems are a crisis, which challenges the very meaning of all life, its processes, institutions, and relations. They are a crisis of confusion, doubt, and skepticism; they obscure the vision of the individual; aye, they blot out the real values of life; and chaos of mind and heart is the result. Out of the depths of this modern Babel comes the challenge to the Church; it is a cry for the solution of these problems. It challenges the Church to apply the salvific work of Christ to the vital problems of today and to renovate life with the common and established goods of His truth, grace, and law of life.

The great active sector of the battle-front of this challenge to the Church lies in our cities.

The number and size of our large cities make them "the most remarkable social phenomena" of our civilization. As Professor MacKenzie says, their "growth constitutes the greatest of all problems of modern civilization." They have *urbanized* vast populations in a short span of time; and as a result they have brought about conditions of living which are relatively new for hundreds of thousands of people; and in this wise they have intensified all social problems.

Of all the social institutions dedicated to human welfare, the Church is deeply concerned in these problems and has found them very difficult. For her interest in man centers not alone in his human dignity, but also in his supernatural calling to live Christian discipleship in its full implications; and it is because she seeks to impart this discipleship under large city conditions that she meets with great difficulty, often suffering hindrances from other social institutions, due to their lack of understanding of the real and enduring values of life.

The Church experiences the greatest squeeze from the pressure of these city conditions in her parishes.

In her scheme of organization, the parish is the fundamental social group in which she associates her faithful. Her long ministry has found that the easiest, surest, and most direct way to convey the goods of salvation to the individual is to organize the faithful of a certain well-defined territory under the ministry of a single priest, and to entrust to him the office of delivering these goods to them. With fifteen centuries of parish experience to guide her, she has, during these last seventy-five years, as her faithful increased, gradually woven a web of parishes over the contour of our large cities.

These parishes are now face to face with the conditions which civilization and the large city in general, and the parish district in particular, thrust on life, and especially on religious and moral life. In this way the parish district becomes a cross section of civilization in general, and of the large city in particular. It recapitulates in miniature what the

curve of civilization presents in general on the chart of the large city.

The conditions of our modern cities exert their demoralizing influence on the corporate life of our parishes in a twofold manner.

First of all, one needs but an open eye and a little reflection to be aware of the havoc and harm, which the evils of the social, moral, political, and religious orders of our American city life are heaping on the souls of our Catholic people. True, the cloud is not so dark that it is impossible to recognize numbers of holy souls who stand out in the drab existence about them like beacon lights against a sombre background; still our view of life would be fictitious if we failed to evaluate the destructive tendencies so obvious in our midst. For the Christian note is conspicuously wanting in thousands of lives; and actual dechristianizing factors flaunt through the land. With their prevalency and canny power to lure, it is but to be expected that many individuals, even many of our own flock, should succumb to their influences and gradually weaken in their faith, forfeit the grace and avoid entirely the law of Christ. Priestly practice throughout the Union experiences these soul-wrecking influences of modern city life; and in the pulpit, press, missions, retreats, and their whole pastoral activity, our parish priests have sought to estop the blight which city conditions are spreading over the individual and corporate life of their parishes.

Secondly, the heat of the battle for supremacy to rule Christian lives hovers necessarily around the pastoral ministry of the parish priest.

What has been said above about the difficulty of the Church with modern social conditions, can be personalized in regard to the parish priest. Against the office of no public person do present-day conditions so align themselves as against that of the pastoral ministry of the priest. Formally commissioned to carry on the work of Christ, the parish priest, in delivering Christ's truth, grace, and law of life to the individual and the parish group as a whole, experiences

difficulties which grow larger and more formidable with each day. At every turn he is thwarted in producing, changing, or adjusting those contacts, relationships, and procedures which make for a true, vigorous, and aggressive Christian life.

The influence which the parish priest's ministry actually achieves flows mostly from general contacts.

Large social religious processes form the main avenues of his influence. Such are principally: attendance at Holy Mass, preaching, the administration of the Sacraments, especially of Penance, society meetings, school work, calls at the parish house, sickcalls, etc.

There are few and very limited occasions for the parish priest to establish personal contacts with his parishioners. Even with the best of spirit and zeal, the lack of time, of physical strength, of priestly and lay help, together with the complexities of modern life, make it almost impossible for him to form personal contacts with all.

As a consequence, the parish priest's knowledge and understanding of the individual's character and of the particular social and ethical situations under which the individual must live his life in the modern city is necessarily limited. Hence his priestly ministry is proportionately handicapped by the limited number and faulty character of the contacts which he actually forms. With only a few, loose contacts with those who already walk in the footsteps of the Saviour, it is evident that he cannot help them to develop a larger discipleship of greater moral grandeur. Again lack of contacts curtails his mission to the estranged and hinders him in reclaiming the lukewarm and fallen-away Catholics. Without contacts, no care can be given to solving the problems of mixed or civil marriages; nor will the ignorant, the erring and the wayward find the proper instruction and adjustment. Further, contacts are absolutely necessary in order to enlighten searchers for truth and to foster and institute works of charity to the unadjusted poor.

Briefly, then, the conditions of our modern cities present

such trying difficulties to the pastoral ministry that it is impossible for the average parish priest to establish personal contacts with every man, woman, and child in his parish.

A solution must be found to remedy this situation.

This study recommends the establishment of a parish charity organization known as the Lay Apostolate. It is an agency which helps the parish priest in his pastoral ministry. Its apostles will assist him in forming contacts whereby he can influence, not only the individuals associated in the parish process, but also the organizations and institutions which enter into the constitution of the parish. It will help him cause contacts, whereby the individual parishioner and the parish as a religious association will function more efficiently for the upbuilding of the Kingdom of God in their midst.

The very contacts which are needed in the parish, and the religious and moral situation as it exists in so many of our large city parishes, necessarily demand such an Apostolate. This necessity will be all the more evident after we make a study of these contacts and a survey of the hindrances which obstruct the influence of our parish priests in their pastoral ministry.

CHAPTER I

THE PARISH AND ITS ELEMENTS

I. Preliminary Observations

Any study of the modern parish will embrace many more elements and details than might at first thought be assumed. For the parish today has and displays as many interests in life as of yore; and hence the remark which Cardinal Gasquet makes in regard to the parish life of Medieval England is applicable in the main also to our American parishes. It is this: "To imagine that the story of the parson and his church could adequately represent the story of the parish, even with all that the one had to do for his people, and all that in the other was contained and done, is somewhat like thinking that the biographies of kings and nobles and the chronicles of their battles and achievements would tell properly the story of a people or a country." [1] The fact is, that our parishes of today must and actually do, by their very nature and the circumstances in which they operate, engage in many interests beyond those of a purely ecclesiastical nature.[2] For it is their function to convey the re-

[1] *Parish Life in Medieval England,* p. 1.

[2] Thus the pamphlet "The Next Step," issued under the auspices of Cardinal Hayes, sets up a program of action, which urges parishes to stir up interest for "the spiritual and temporal welfare of thousands of souls, who by reason of poverty, unemployment, illness, dangerous moral surroundings or lack of religious training are not reached, sanctified and saved as Christ desires them to be" (p. 1). Schwer, *Der soziale Gedanke,* gives a sketch of the manifold interests of German parishes during the last century. Gasquet says: (*l. c.*) of medieval English parishes, "all questions of social order and well-being . . . came before the people in some form or other in the [parish] church and from the pulpit" (p. 227). Westlake, *Parish Guilds,* shows how parishes entered social and political life through the guilds (pp. 66 ff.; pp. 92 ff.; pp. 104 ff.).

ligion of Jesus and its observances to our people as an integral part of their very existence, and thus counteract the tendency which banishes God from the arena of worldly affairs and ousts almost entirely the message of Christ's Gospel from life's daily work.[3] Jesus has given us a social message and its standards affect both the individual and society in all relations of life. And it is the parish, which is one of the Church's most powerful institutions, which must apply this Gospel[4] and thus connect the individual with Christ in His mystical body.[5] Failure to appreciate this basic function of the parish and its actual results in establishing these intimate connections causes many to overlook the obvious processes and commonplace relations necessary to a parish, on which correct judgment for the realization of the Church's mission to the world depends.

II. The Parish System

At the outset it will be well to give the exact meaning of the words *parish* and *parish priest,* and to describe briefly the origin of the parish system.

There is no need of entering into a scientific investigation of these questions, since several scholars have already treated them very fully and most writers on Canon Law embody the necessary conclusions in their texts. Hence we need not retrace a field which has already been covered so well, and consequently we make no apology for incorporating these arguments of scholarship in this brief survey

[3] Keller (*Dorfcaritas,* pp. 56–65) gives a threefold object to this function, namely, that of *rescuing* individuals from the material, economic, moral, and spiritual evils which hinder them or make it impossible for them to enter the kingdom of God; of actually *spreading* the kingdom of God; and, finally, of *realizing* the kingdom of God in the hearts of men.

[4] Rossi says: "*Paroecia unum est ex potissimis inter instituta ad Ecclesiae vitam et constitutionem maxime pertinentia.*" (*De Paroecia,* p. 1)

[5] Steinmann (*Jesus und die soziale Frage,* p. 228) describes this effect thus: "A new race arises through the social message of the Gospel. It is the body of Christ, in which every member serves the other, and each is necessary in its place." Cf. Peabody, *Jesus Christ and the Social Question,* p. 56, where he recognizes this character of the Gospel.

of the parish system, and for thus offering a resumé of the problem in English to American students of church affairs.

1. THE WORD "PARISH"

The term "parish" is the outcome of a simple yet interesting process of evolution, whereby it arrived at its present spelling through two distinct cultures from an ultimate Greek source and had its meaning shaped by two separate social forces.

A. Its Spelling

In looking back over the process, it is easy to note that the present spelling of the word "parish" is but the outgrowth of the Middle English words *paroche, paroch, proche, parroche, parosche, parizs, parriche, parische;*[6] and that these forms are the anglicized equivalents of the Old French expressions *parroche, parosse.* According to Dr. Murray, the word has not been found in English before the thirteenth century, but occurs in the Norman French in the laws of William I, about 1075.[7] He says: "Although the parochial system was more or less developed in many (perhaps most) parts of England before the year 1000, there is no word formed from *parochia,* nor directly answering to it, in the Old English; the nearest equivalents being *preost-scir,* 'priest-shire' (Eccles. Inst. xiv. in Thorpe Laws) and *scrift-scir* 'shrift-shire' (Canons of Edgar VI. Eccl. Laws of Cnut XIII), both of the 11th or late 10th century." [8] The French terms are evidently derived from the Latin word *parochia,* which in its turn was a corruption of the word *paroecia,* the almost literal adoption into the Latin of the Greek word παροικία.[9]

[6] *A New English Dictionary on Historical Principles,* Oxford, 1905, under the word "Parish" gives these spellings and also their use by various authors.
[7] *Ibid.*
[8] *Ibid.*
[9] Cf. Skeat, Walter, *Etymological Dictionary of the English Language,* Oxford, 1898.

B. Its Meaning

The component parts of this Greek word are the preposition παρα, which means *beside* or *near,* and the noun οἶκος, which is the equivalent of the English word *house*.[10] The important social factor connected with the development of the use of the word is that form of the Greek language known as the *koine*.[11] It arose after the time of Alexander the Great and governed Greek usage in commercial transactions and literary compositions throughout the Mediterranean countries, and above all exercised a far-reaching influence on the translation of the Old Testament and the writing of the New.[12] It had accepted the word into its vocabulary, and thus it became the social force, whereby the word παροικία became prevalent as the commonly accepted designation of a neighborhood, a group of neighborly dwellings, where sojourners in the land dwelt.[13]

With the advent of Christianity to the lands where the *koine* held sway, the early Christians accepted the word into their ecclesiastical terminology and gave it a new connotation.[14] By a natural and not uncommon transition of

[10] Cf. *Webster's New International Dictionary,* 1919, *s. v.* "Parish."

[11] See Deismann, *Philology of the Greek Bible,* London, 1908, for a thorough study of the *koine.*

[12] Cornely, *Introductionis Compendium,* Paris, 1914, p. 71, describes it: *"Erat lingua quaedam vulgaris ubique gentium fere eadem et aequalis"* and adds that the N. T. *"Sacros auctores illa ispa lingua communi usos esse."*

[13] Zorell, *Novi Testamenti Lexion, s. v.,* says that the Septuagint, Diodorus Siculus, and Siracides use the word. It therefore belongs to the *koine* of the period. Hence Grimm, *Lexicon Graeco-Latinum, s. v.,* is wrong in saying that it is a *"Vox mere biblica et ecclesiastica."* Hatch, *Growth of Church Institutions,* p. 82, also makes an incorrect statement, when he says that it "was not a local area, but an aggregate of persons"; since Zorell, Grimm *et al.* define it as a *"habitatio juxta seu apud aliquem,"* which necessarily presupposes a locality.

[14] A metaphorical meaning appears in 1 Pet. I, 17, *viz.* the life of man on earth is compared with a pilgrimage. The concrete use of the word had undoubtedly as its background the consciousness of the Christians, that they were a new race, a race apart. Harnack, *Mission,* Vol. 1, p. 232, shows that the term *"tertium genus"* was a sarcastic insult thrust at the Christians by the pagans. But Batiffol says: "The Christians took it up and accepted it as a characteristic designation of the new people which they were. For them the word γένος expressed an aspect of the Church of God." (*Primitive Catholicism* p. 74) The place where this new race lived and worked out its

meaning it came to be used, concretely, of a colony of sojourners in the midst of an alien population, such as the Jews were in all the great cities of the Roman Empire. In this sense it was applied to the early Christian communities. The Christians of Rome or Corinth formed a colony of sojourners.[15] Gradually usage gave to *parochia* the fixed sense of a district, subject to the rule of the bishop, wherein the colony of sojourners lived near the church or place where the bishop held divine services.[16] Thus the same meaning was attached to the word as we now give to the word *diocese.*

However, with the spread of Christianity, the practice arose of splitting up the territory of a bishop into smaller units, and of placing in charge of each a priest who was to carry on the pastoral ministry under the supervision and jurisdiction of the bishop.[17]

But a curious phenomenon appears in this process of division. Instead of the new district receiving a new name, it appropriated the title "parish" from the older ecclesiastical institution and substituted the meaning of a district with certain defined limits, in which a specially appointed priest takes care of the religious interests of the faithful re-

pilgrimage needed a name, and fortunately the language had a term, παροικία, which just fitted the idea of a people living together in a certain district of an alien country, and allowed for the addition of notion of wayfaring to a better country.

[15] Hatch, *op. cit.*, p. 81.

[16] On the limitation of the activity of the bishop to a fixed district see Irenaeus. *Adv. Haer.*, V, 20, 1: *"Episcopi, quibus apostoli tradiderunt ecclesias";* ibid. III, 3, 4: the Apostles make Polycarp Bishop ἐν τῇ ἐν Σμυρνῃ ἐκκλησίᾳ· Cyprian, *Ep.*, 56, c. 14. in *Ante-Nicene* Fathers, Coxe, Vol. V, p. 344; "For, as it has been decreed by all of us . . . a portion of the flock has been assigned to each individual pastor, which he is to rule and govern." Hergenröther, *Handbuch der Kirchengeschichte,* Vol. I, p. 238, says: "Distinct districts arose, now called dioceses, then parishes, single churches, which together made the Universal Church, reflecting and expressing in their structure the institutions of the latter."

[17] Cf. Fanfani, *De Iure Parochorum.* p. 1.; Wernz-Vidal, *Ius Canonicum,* Tom. 2, p. 768; Thomassinus, *Vet. et Nova. Eccl. Disc.,* p. 1. 1. 2. cap. 21 sq.; Bouix, *De Parocho,* p. 4 sq. *Kirchenlexicon, s. v.* "Pfarrer"; Zorell, *Die Entwicklung der Parochialsystems, Archiv für katholisches Kirchenrecht,* Vol. 82, pp. 74 sq.; Stolz, *Theologische Quartalschrift,* Vol. 89, 1907, pp. 424 ff., Παροικία, *Parochia und parochus."*

siding therein.[18] Hence from this time on, the word *diocese*, which in Constantine's day was used to designate a province of the Roman Empire, began to be applied to the whole territory ruled over by a bishop.[19] Nevertheless, the social force of tradition was so strong, that the original meaning of *parish* often reappears in church literature up to the twelfth century, when the word *diocese* finally won the distinction of being the official designation of the territory of a bishop.[20]

The above concept of the parish continued and grew prevalent during the Middle Ages, and was officially indorsed by the Council of Trent.[21] Lately the Church has defined the notion of a parish in her new Code of Canon Law, ordaining that "the territory of every diocese is to be divided into distinct territorial units; and each unit is to have a special church with a designated people, and a special rector is to be given charge of it as its proper pastor for the necessary cure of souls. . . . Such units of a diocese are parishes." [22]

2. THE PARISH PRIEST

For a long time it was not very clear whence the Latin equivalent of the above term, as used in ecclesiastical parlance, arose. [23]

Some thought it was derived from the title *parochus* given to certain Roman provisioners, located in Italy and the provinces, who were in charge of certain stations, whose nature partook of a hospice, where traveling magistrates were empowered to collect and pay taxes and where they were to receive their board and lodging. Hence the word was gradually extended to mean the keeper of an inn, or lodging house,

[18] Wernz-Vidal, *Ius Canonicum*, Vol. II, p. 765.

[19] Fanfani, *De Iure Parochorum*, p. 2.

[20] Bouix, *De Parocho*, pp. 12–13, gives a list of late uses, the latest being the IVth Council on the Lateran, 1215, where *"propria parochia"* occurs instead of proper diocese.

[21] Cf. Grisar, *Disputationes Tridentinae*, Vol. I, p. 171; also Dassane, *Le Conèile de Trente*, Vol. II, p. 268; Ehses, *Concilium Tridentinum*, Tom. IX, p. 755, n. 24.

[22] Can. 215, 1–3.

[23] Cf. Bouix, *op. cit.*, p. 7 ff. for discussion of dispute.

or a hospice.[24] It was thus finally accepted as an ecclesiastical term to designate the manager of a parish, the keeper of the parish-house or hospice,[25] which quite a number of parishes maintained.[26]

However, since the term does not appear in early or medieval church writings, most scholars derive it from another source. They declare that the term, as used in Canon Law for the rulers of parishes, originated in the word *paroecia*. The ending *us* was added to the stem of its corrupted form *parochia* and thus the term *parochus* was coined.[27]

Whatever we may hold about its origin, this much is certain, that the use of the term became frequent only during the last sessions of the Council of Trent.[28] It has been accepted by the Code of Canon Law as the official title to designate the priest in charge of a parish,[29] although other terms, such as *pastor* and *rector*, are used at times.[30]

An old word, still current in the English language, but used in Catholic times as the equivalent of the Latin term *parochus*, is parson. It was derived from the Latin word *persona* and meant the *person* in charge of a parish; [31] but at present it has no general vogue among English-speaking Catholics, especially in America. The terms in common usage

[24] Hilling, *Personenrecht*, p. 214, holds this view; for a fuller statement see Wernz-Vidal, *op. cit.*, p. 769.

[25] Wernz-Vidal, *op. cit.*, p. 765; Stolz, Παροικία, "Parochia," und "Parochus" in *Theologische Quartalschrift*, Vol. 89, 1907, pp. 424 ff.

[26] Richer parishes often had such houses, called *matriculae;* cf. Ratzinger, *Gesch. d. Armenpflege*, 1868, p. 156; Liese, *Gesch. d. Caritas*, Vol. I, p. 131; Gasquet, *Parish Life in Medieval England*, pp. 233 ff.

[27] Stolz, *Theologische Quartalschrift*, Vol. 95, 1913, pp. 193 ff.

[28] Barbosa, *De Officio et Potestate Parochi*, Pars I, cap. I, n. 14; Wernz-Vidal (*op. cit.*, p. 764) and Marius Lupus, *De Parochis*, Dis. I, cap. 8, are of this opinion.

[29] Can. 451, 1.

[30] Can. 216, 1. Since the word "pastor" is now officially sanctioned, Wernz-Vidal (*op. cit.*, p. 764) justly criticise Bouix, (*op. cit.*, 149 ff.) as being too severe in his general condemnation of the use of this title by parish priests.

[31] Parson is now chiefly colloquial and is often used disparagingly; cf. Webster's International Dictionary, *s. v.* "Parish"; cf. also Gasquet, *op. cit.*, p. 71.

here are *pastor* and *parish priest,* which are correct renditions of the official term *parochus.*[32]

3. BRIEF HISTORY OF THE NATURE OF PARISH

During the Middle Ages the origin of the parish was the subject of a long-drawn-out controversy, which engaged some of the keenest theological minds of the day.[33]

Parishes had become numerous and large. They had reached a flourishing stage of physical, social, and economic development [34] and were thus enabled to carry on splendid programs of activity, which entered into every department of their parishioners' lives. Their interests embraced not only the religious, but also the social, economic, and political aspects of life.[35] Hence it was but natural that, as the heads of great parishes, many priests should have acquired power and influence.

On the surge to greatness some were swept from their moorings, and laid claim to greater powers than were rightfully theirs. Such was particularly the case when William of Saint Amour [36] championed the claim that the secular parish priests had the sole right to minister to souls, and that the religious were invading this right unlawfully when they exercised the cure of souls.[37] At the request of Pope Clem-

[32] Augustine, *The Pastor,* p. 35, uses both terms. Formerly the term *rector* was in common use for designating pastors of irremovable parishes; but it has fallen into desuetude since the Code classified rectors separately.

[33] Cf. C. Paulus, *Welt und Ordensklerus beim Ausgang des 13. Jahrhunderts im Kampf um die Pfarrechte,* Essen-Ruhr, 1900.

[34] Cf. Gasquet, *Parish Life in Medieval England,* pp. 21 ff.; H. Schäfer, *Pfarrkirche und Stift im Deutschen Mittelalter,* 1903.

[35] See Gasquet, *op. cit.,* p. 277; a great deal of such action was carried on through the parish guilds. Cf. Wesllake *Parish Guilds,* pp. 104 ff.

[36] He attacked the mendicants in sermon (*Opera Omnia,* Constance, 1632, p. 491) and later in his famous treatise *De Periculis Novissimorum Temporum* (Opera Omnia, pp. 17–72). Cf. *Catholic Encyclopedia,* Vol. XV, p. 637.

[37] For an account of this dispute see the article "Mendicant Friars," *Cath. Encyclop.,* Vol. X, pp. 184 ff. Hilling, *Personenrecht,* p. 215, gives the right diagnosis of the situation when he says: "The mendicants brought a new element to the parish cure of souls, for they raised the standards of religious and church life in the cities, but not without being embroiled in the quarrel over parish rights."

ent IV,[38] St. Thomas Aquinas rose in defense of the religious and refuted the fallacies involved.[39]

Towards the end of the Middle Ages, the Sorbonne added new fuel to the fire, especially through its shining but erratic lights; Gerson, John Major, Juvenius, and others.[40] They claimed that the office of parish priest was of divine institution and that the parish priests were the successors of the seventy-two disciples. They conceived this office as a third order in the hierarchy of jurisdiction, thus relating the power of the parish priest to that of the bishop, as the power of the bishop is related to that of the pope. The logic of this attitude led them to claim perfect and complete jurisdiction *in foro externo,* and the right to act by divine law as legislators and judges in diocesan synods, just as bishops do in ecumenical councils.[41]

Later on, during the seventeenth and eighteenth centuries, the Gallicans and the Jansenists revamped this antiquated view,[42] but met their deserved fate at the hands of Pope Pius VI, who condemned their errors in his Constitution "Auctorem Fidei." [43]

In our time the question of the historical origin of the parish has been answered satisfactorily.[44] In the light of recent historical investigation it is a well established fact that the office of parish priest, as we know it, did not exist during the first three centuries of the Church [45] and that up

[38] Wernz-Vidal, *op. cit.,* p. 767.

[39] *Contra Impugnantes Dei Cultum et Religionem* (Opera Omnia, Parma, 1864, Vol. XV, pp. 1–75). But it took the condemnation of William's book by Alexander IV, 1256, and the influence of St. Louis IX and eleven Papal Briefs before peace was reestablished. Cf. Turon, *Vie de S. Thomas d'Aquin,* Paris, 1740, Vol. II, cxii.

[40] Bouix, *op. cit.,* pp. 57 ff., gives a good account of the dispute.

[41] Wernz-Vidal, *op. cit.,* p. 767.

[42] Bouix, *op. cit.,* p. 68–69 and p. 87 ff. describes case very well.

[43] Prop. 9, 10, 11; cf. Denz., *Enchiridion,* nos. 1509–1511.

[44] Cf. Imbart de la Tour, *Les Paroisses Rurales dans l'Ancienne France du IVe au XIe siècle,* 1900, pp. 1–3; Zorell, *Die Entwicklung des Parochialsystems* in *Archiv. f. kath. Kirchenrecht,* Vol. 82, pp. 74 ff. Gasquet, *op. cit.,* pp. 2 sq., uses Rcichel, *Rise of the Parochial System in England,* in the Transactions of the Exeter Architectural and Archaeological Society.

[45] Wernz-Vidal, *op. cit.,* p. 768 say: *"Certe tribus primis saeculis . . .*

to the fourth century priests appointed by their bishops to work in rural communities were not officially attached to any group of the faithful, which they were to manage by virtue of an enduring office.[46] Only after the beginning of the fourth century is there any evidence that the practice of appointing priests to permanent charge of rural districts was becoming prevalent; this usage developed rapidly during the fifth century and became widespread in the sixth.[47] This division of work, covering practically only rural communities, remained in force until the eleventh century, when the movement of dividing cities into parishes gradually started. However, it did not spread nor become prevalent until after the Council of Trent.[48]

In its fourteenth Session the Council indorsed the movement by recommending the law that divided dioceses into parishes as "optimo iure."[49] But its twenty-fourth Session opens a new phase in parish history; for it advances beyond the mere recommendations of its earlier sessions, in as much as it actually prescribes, as a universal law, the division of all cities into parishes with pastors to manage them.[50] However, the law was not carried out everywhere. Marius Lupus says that as late as the seventeenth century there were large cities in Italy where the law was not applied.[51]

omnino non reperiuntur." Cf. Marius Lupus, *op. cit.*, dis. 2, cap. 5, pp. 173 ff., and Bouix, *op. cit.*, p. 17, for evidence.

[46] Cf. Wernz-Vidal, *op. cit.*, p. 768. Bouix, *op. cit.*, p. 22, says: "*Erat episcopus veluti unicus totius suae dioceseos parochus; opera quidem utens prebyterorum . . . ad supplendum sibi . . . pro libitu eos mittens et revocans, nulli . . . animarum curam per modum stabilis officii committens.*"

[47] Imbart de la Tour, *Les Paroisses Rurales*, pp. 3 ff.

[48] Falk, *Zur Geschichte d. Pfarreienteil, i. d. Städten* in *Archiv. f. kath. Kirchenrecht*, Vol. 68, pp. 262 ff.; cf. Bouis *op. cit.*, pp. 28 ff. and 41 ff.

[49] Grisar, *Disputationes Tridentinae*, Vol. I, p. 171, discusses the point.

[50] Cap. 13. Ehses, *Concilium Tridentinum.*, Tom. 9, p. 755 gives the passage as follows: "*In iis quoque civitatibus ac locis, ubi parochiales ecclesiae certos non habent fines nec proprium populum, quem regant, sed promiscue petentibus sacramenta administrantur: mandat Sancta Synodus episcopis pro tutiori animarum eis commissarum salute, ut distincto populo in certas propriasque parochias unicuique suum perpetuum peculiaremque parochum assignent, qui eas cognoscere valeat et a quo licite sacramenta suscipiant.*"

[51] *Op. cit.*, dis. 2, cap. 1.

Since that time the movement has grown to such an extent that dioceses have their city and rural territory divided into parishes practically everywhere. The Code has made this division an absolute law.[52]

In the light of this historical development, canonists have come to a full understanding of the nature of the origin of parishes. They now see clearly that some of the medieval Schoolmen failed to understand the difference between the *order* and the *office* of a parish priest, and also the essential distinction between the latter and the pastoral office of the bishop.[53] Wherefore they now present more exact formulations of the nature of the territorial organization of the Church. Thus the learned canonist Cappello has drawn up an excellent formula on the point. He says: "It is *fundamentally* and *remotely* based on divine law; for the Roman Pontiff is bound by the law of Christ to rule the Universal Church; but it is evident that the Roman Pontiff cannot take care of the individual faithful, unless he calls upon subordinate pastors to help him and assigns to each a special territory where he may exercise the cure of souls. *Formally* and *proximately* it is a human institution, since Christ did not found either dioceses or patriarchates, parishes or any other divisions, but all these divisions arose by the prescriptions of the Roman Pontiff, who, although the very nature of the case inspired them, nevertheless had a care in forming their organization."[54]

Parishes are, therefore, formally man-made institutions, but their development has been such that the divinely commissioned vicegerent of Christ has fashioned them so that they fit into and achieve the Saviour's fundamental scheme of church organization.

In conclusion we may remark that parishes are now in possession, and it is the will of the Church that they should

[52] Can. 261, 1.
[53] Wernz-Vidal, *op. cit.*, p. 768.
[54] *Institutiones Iuris Publici Ecclesiastici,* Vol. II, cap. 4, art. 1; cf. Bouix, *op. cit.*, pp. 79–81.

abide as a system in her organization. From the present outlook, therefore, they seem to be the last stage in the evolution of the local organization of Catholicism, and it is likely that no new form will evolve out of the changed conditions of our modern times.[55] For the Church seems convinced at present that fifteen centuries of experience have fully shown that the parish organization has successfully met every condition, crisis, and problem when the processes, institutions, and relations held in custody by the Church Universal, have been applied to the individual unit.

III. The Nature of the Parish

The Actual Situation

We now pass on to the study of the nature of the parish and of the office of parish priest. It is an important and necessary step. For the old adage, *"operatio sequitur esse,"* applies to the parish and its priestly ministry quite as much as it does to any other being. And hence if we would understand the nature and function of the Lay Apostolate, we must know the essential elements of the parish and the pastoral ministry.

Some one may object that the parish is such a real, obvious, and common factor in our religious life that its nature and its ministry need no study, since experience has led us to definite conclusions about them; and hence all that one may be able to say about them will sound unscientific and platitudinous.

[55] Cf. Hatch, *Growth of Church Institutions,* p. 97, holds a similar view. Our view is based on the actual situation; the dogmatic aspect, which Adam (*Wesen d. Katholizismus,* p. 14) so beautifully describes, allows for a richer development in dogma, morals, law and cult, with concomitant new forms, processes and institutions. This is, of course, recognized, but it gives no immediate promise for radical and essential changes in the *de facto* organization of parishes. Schwer, *Bonner Zeitschrift f. Theologie,* I Jahrg., Heft 1, *"Die alte Pfarrei in der neuen Stadt,"* pp. 60 ff., holds the same view for the old parishes amid the changed conditions of modern German cities.

We reply in the words of Professor Small, that "the fallacy of fallacies is the turning of the real into the unreal by neglecting the obvious." [56]

This seems to be the treatment accorded to the parish. For although the parish thrusts itself as a fact on the experience of practically every Catholic, still it has been only during the last one hundred and fifty years that its nature and ministry have received any large amount of study.[57] In fact, up to the publication of the Code, Canon Law had no title "De Officio Parochi" in its apparatus.[58] True, as we have noted above, the science of history has contributed its share towards shaping parish history, but *dogmatic theology* has done little towards applying its conclusions on church organization and ministry to parish life. Hirscher stands alone among the moralists of my ken in giving a social ethical interpretation of these principles as factors in the realization of the Kingdom of God.[59]

In view of this situation we venture to give a brief statement of the nature of the parish and of the pastoral ministry of the parish priest. We will treat it under a threefold aspect, going to Canon Law for its legal, to pastoral theology for its religious, and to social ethics for its social and moral aspects.

1. THE LEGAL NATURE OF THE PARISH

Canon Law establishes the nature of the parish. For as an ecclesiastical institution the parish can assume no other nature than that which the Church has given it in its law.[60] In regard to the statement of this law, we are in a more fortunate position than our brethren in the past; for since 1918 the Church has defined in positive terms the legal nature of the parish in her Code, which declares: "The ter-

[56] *General Sociology,* p. 508.
[57] For a thorough discussion of the evolution of this study, see Dorfmann, *Ausgestaltung der Pastoraltheologie zur Universitätsdisziplin,* Vienna, 1910.
[58] Cf. Rossi, *De Paroecia,* p. 64.
[59] *Christliche Moral,* 1836, Vol. III, pp. 642–650.
[60] Rossi, p. 64.

ritory of every diocese is to be divided into distinct territorial units; and each unit is to have a special church with a designated people, and a special rector is to be given charge over it as its proper pastor for the necessary cure of souls. . . . Such units are parishes." [61]

Four elements appear in this definition: (1) A distinct district; (2) a designated people; (3) a parish church; (4) a proper pastor.[62]

As a consequence, wherever one or the other of these elements is lacking, no parish exists. All other rights which may accompany a parish, such as that to have a baptismal font, do not belong to the nature of a parish, but are merely added privileges, which are sometimes found in churches that are not parochial.[63]

A. A Distinct District

With the code the position of territory in the notion of a parish passes from the stage of opinion to that of settled law. For from the time of the Council of Trent, which wished parishes distinct and separate from one another,[64] to the promulgation of the Code, the commonly accepted opinion among canonists was that territory was necessary to constitute a parish.[65] Now it is recognized by the law itself as the essential physical basis for the operation of the parish.[66] Hence the parishes lacking territorial limits, but administering Sacraments promiscuously to all, referred to by the Council of Trent,[67] are in the current discipline of the Church no parishes at all.

[61] Can. 215, 1–3.
[62] Cf. Wernz-Vidal, *op. cit.*, Vol. II, p. 765.
[63] Rossi, *op. cit.*, p. 60.
[64] *Conc. Trident.*, Sess. xxiv, cap. 13, *De Ref.*
[65] Bouix, *op. cit.*, p. 181.
[66] Wernz-Vidal, Vol. II, p. 765, define parish in terms of territory, saying: *"Ex disciplina nunc vigente denotat territorium certis finibus circumscriptum, in quo degunt fideles addicti parocho ibidem ex officio curam animarum exercenti."*
[67] Cf. Bouix, *op. cit.*, p. 181.

However, it would be a mistake to think that this particular law made *all* parishes *canonical* in the United States. Canonical parishes exist only where the following conditions are verified, according to a Declaration of the S. Consistorial Congregation: (1) Fixed boundaries, (2) a parish priest's residence, (3) endowment or sufficient income to guarantee continuous support of parish.[68] A special decree of erection by the Ordinary is not required if the parish had its determined boundaries at the time of the above-quoted declaration.[69]

Although necessary, territory only enjoys the position of being *ordinarily* necessary for distinguishing parishes from one another.[70] For the Code permits parishes to exist which have no strictly defined boundaries, but serve certain families, especially those of designated nationalities. Such are allowed to continue their ministry but no new national parishes may be founded without a special Apostolic indult.[71]

B. A Designated People

The obvious aim of the law on territory is seen in the second element, a "designated people." It purposes to lay a physical basis, which will determine the parish association. Through it the parish becomes fundamentally a territorial union or society.[72] All the faithful who reside in the district by virtue of a domicile or quasi-domicile, are *ordinarily* its designated people or parishioners according to the present discipline.[73] Even the homeless belong to the parish[74] as long as they remain in the district. For the old canonical

[68] Aug. 1, 1919; *Acta Ap. S.*, XI, p. 346.
[69] Letter of the Apostolic Delegate, Nov. 10, 1922.
[70] Fanfani, *op. cit.*, p. 2.
[71] Can. 216, 4.
[72] Cf. Hilling, *Personenrecht*, p. 216.
[73] Can. 94, 1; cf. Hilling, *Allgemeine. Normen*, pp. 79 ff.; Laurin, *Arch. f. k. K.-R.*, Vol. XXVI, pp. 184 ff., 216 ff.: *"De Domicilio Canonico et ejus Efficacia"*; Augustine, *The Pastor*, p. 11.
[74] Can. 94, 2–3. Although mere sojourning is sufficient for parish membership, still the rigor of the law must be considered, especially in the cases of marriage and Holy Orders. Cf. Wernz-Vidal, *op. cit.*, p. 765.

axiom applies in this case: *"Quisquis est in paroecia, est de paroecia."* [75]

Thus this element determines who constitute a parish. Its formal effect is the association of the faithful living within the parish boundaries. It follows that the Catholic parish association is not a corporation in the legal sense of the word as used in the United States and England.[76] For, unlike the Protestant and civil corporations which are formed by law to act as a single person through their chosen representative, the Catholic parish is *formally* "an association of the faithful living in a district limited by certain boundaries, over whom a parish priest *officially* presides for the purpose of exercising the cure of souls." [77] Hence the parishioners cannot combine into a Catholic parish by any action of their own. A Catholic parish association is created and erected by the will and the "machinery" of the Church, applied by the bishop of the place as its visible authority and sign of unity. Hence the parish is not an institution of democracy; it is not a social body that arises from and by the people, who impose their will upon those placed over them; but its foundation springs from the monarchical organization of the Church and receives its life from *above*, from its God-given rulers.[78]

The faithful who constitute the parish association are all who are baptized,[79] including all children born of Catholic parents. Their very birth entitles them to the spiritual inheritance of their parents; and the first great good of this inheritance is the Sacrament of Baptism, which makes them members of the Catholic Church.[80] By the reception of Baptism the individual is incorporated into Christ's mystical

[75] Hilling, *Personenrecht*, p. 216.

[76] Thus Wernz-Vidal, *op. cit.*, p. 765 say: *"Parochia dicitur coetus non corporatio"*; cf. Webster's New International Dictionary for use of the word in English.

[77] Wernz-Vidal, *loc. cit.*; cf. Vering, *Handb. d. K.-R.*, p. 603.

[78] See below, pp. 37 ff.

[79] Can. 87.

[80] Cf. Fanfani, *op. cit.*, p. 66. Relative to non-Catholics, pastors are advised by the Code: *"Acatholicos in suis paroeciis degentes commendatos sibi in Domino habeant."* Can. 1350, 1.

body and has an indelible character imprinted on his soul.[81] A further effect is that he is invested with the priesthood of Christ and thus legally empowered to render the general acts of divine worship, which show that he belongs to the true Church.[82] In this way the baptized person enters into a legal union with the Church, which withdraws him entirely from the profane world and by its very nature unites him indissolubly with Christ through His Church forever.[83]

This reception into the Church places the individual in the class of the Catholic laity, entitles him to many rights and imposes on him many duties.[84]

Of a fundamental character is the right to receive the spiritual goods and means necessary for salvation. The goods and means of primary importance are: (1) hearing the word of God and receiving religious instructions; (2) attendance at divine services, the reception of the Sacraments and use of the sacramentals; (3) moral education and direction through the ministry of the Church.[85]

Alongside of these rights the laity has certain duties. Foremost among them is the duty of obedience to the laws of the Church and the ordinances of her authorities. Ordinarily the faithful are bound by the laws of the Church from the end of their seventh year, unless the law provides other-

[81] Cf. Council of Florence; Denz., n. 696.

[82] On the nature of this priesthood see Scheeben, *Dogmatik*, Vol. IV, pp. 387 ff. Relative to baptism and divine worship, Wernz-Vidal, *op. cit.*, p. 60, say: *"Baptismus est consecratio quaedam ad cultum divinum, qua quis ecclesiae visibili coniungitur."*

[83] Cf. Hilling, *Personenrecht*, p. 8. Hence it is impossible to apostatize completely from the Church. As St. Thomas says: *"Quia character baptismalis, quo quis populo Dei annumeratur, est indelebilis, ideo semper remanet baptizatus aliquo modo de ecclesia." Suppl.*, qu. 22, art. 6, ad. 1.

[84] The word "layman" comes through the Latin (*laicus*) from the Greek λαός, which St. Peter uses in 1 Pet. II, 10 for the whole Christian people. From the time of Tertullian (*De Praescript.*, Ch. 41) and St. Cyprian (*De Fuga*, II) the word *laici* was used to designate the Christian faithful as distinct from the clergy; cf. Wernz-Vidal, *op. cit.*, p. 58.

[85] Cf. Wernz-Vidal, *op. cit.*, p. 60. Hilling, *op. cit.*, p. 10, says: "These rights have for their object the highest of supernatural goods and are directed to man's final destiny,—eternal salvation. They often have the character of a duty, *e. g.*, annual confession and Easter Communion; but their value is not thereby lessened in the least."

wise.[86] Special laws become obligatory at a higher age.[87]

Since the power of ordination and of ruling the faithful has been entrusted by Christ to the clergy, the laity are wholly incapable of administering five of the Sacraments,[88] and have no right to participate in church government.

However, laymen may be delegated to the offices of teaching[89] and to take care of finances.[90] Nor are women excluded from these offices, since they can receive a *missio canonica* for the work of religious education. But preaching in church is forbidden to all laymen, even though they be members of religious orders.[91]

C. A Parish Church

The third essential element of a parish is the parish church. Every parish needs a building, erected to the honor of God, where the faithful can give public worship to God.[92] Hence the word "church," coupled with some title, such as St. Peter's, is often used synonymously with parish. In this sense parish means a determined church which the faithful attend in order to have the parish priest apply his pastoral ministry to their souls.[93] It is therefore of primary importance that the faithful should visit the parish church often. For its very purpose is to give them abundant, nay daily opportunity to attend divine services, receive the Sacraments, visit the Blessed Sacrament, hear the word of God, and make their private devotions.[94]

The Church wants great care to be exercised in the build-

[86] Can. 12. In a question of divine law, such as the reception of Holy Communion or Confession, age is not the standard, but the use of reason. Cf. can. 859, 1.

[87] Cf. can. 1254, 2, on fasting.

[88] The faithful are ministers of the Sacrament of Matrimony and can baptize in case of necessity; cf. can. 759, 1.

[89] Can. 1333, 1.

[90] Can. 1183 and 1521.

[91] Can. 1342, 2.

[92] Can. 1161.

[93] Cf. Wernz-Vidal, *op. cit.*, p. 765.

[94] Can. 467, 1, says that the faithful should be exhorted to this end.

ing of parish churches, and demands that no building operations be undertaken without the express consent of the bishop, to be given in writing.[95] The best traditions and laws of Christian art and architecture are to be embodied in the church building.[96] For only thus will it become a fit object to be blessed or dedicated perpetually to the living God,[97] and to the honor of a Divine Person or of a saint, under whose patronage it shall be placed.[98]

Since the parish church houses the living Saviour,[99] it should be open most of the day,[100] and entrance to the services should be free.[101] The ancient discipline of the separation of the sexes is still desired.[102] Further the Church requires men to uncover their heads on entering church and insists on women always wearing a head-dress while in church, and being modestly attired, especially when receiving Holy Communion.[103] It is never allowed to put a church to profane uses, no matter how worthy the cause may be.[104] Finally, the revenue, or better still, the pious purpose of the revenue of the parish church, constitutes the juridical personality of the parish.[105]

D. The Proper Pastor

The fourth requisite is "a priest or legal person, on whom the title to the parish is conferred for the purpose of exercising the cure of souls under the authority of the Ordinary

[95] Can. 1162, 1.
[96] Can. 1164, 1.
[97] Can. 1161. Its dedication is to be annually celebrated; cf. 1159, 2.
[98] Can. 1168, 1. The titular feast is also to be celebrated each year; cf. Can. 1167.
[99] "*S. Eucharistia custodiri debet in qualibet ecclesia paroeciali.*" Can. 1265, 2. And "*Regulariter in altari maiori.*" Can. 1268, 2.
[100] Can. 1266 expressly says that where the Blessed Sacrament is reserved the church should be kept open several hours every day. However, there is no further prescription in the Code on keeping the church open.
[101] Can. 1181.
[102] Can. 1262, 1.
[103] Can. 1262, 2.
[104] Can. 1178.
[105] Vering, *Handb. d. k. K.-R.*, p. 603.

of the place." [106] The Code thus makes it impossible for any one except a priest to be a pastor.[107] It is not always necessary that the parish be given to a particular individual; it may also be conferred on a *persona moralis,* such as a cathedral chapter, or a community of religious. In such a case the chapter or the religious order is the *habitual* pastor, while the cure of souls is exercised by a *vicarius perpetuus,* who is the actual parish priest.[108] However, in both cases the parish is conferred on the individual priest or the community *"in titulum,"* that is, each is to rule the parish in his own name as the legitimate incumbent.[109] Since the parish priest possesses his parish *in titulum,* the Church wants him to be appointed permanently. Such an appointment does not necessarily exclude removal according to the law governing removal for administrative reasons.[110] Hence, according to the permanency of their appointment, the right of which belongs to the Ordinary of the place,[111] parish priests are designated as "irremovable" or "removable." [112] But both classes have *ordinary power,* that is power arising from their very office as pastors of souls, and which the bishop cannot arbitrarily lessen or take away.[113]

The elemental qualifications of a parish priest are: good morals, learning, zeal for souls, prudence, and all the other virtues which are necessary for the management of a par-

[106] Can. 451, 1.

[107] Can. 453, 1; cf. 154. In former ages parishes were often conferred on clerics and also on monks who were not ordained priests.

[108] Can. 452, 2; 471, 1. Cf. Hilling, *Personenrecht,* pp. 215 ff.

[109] Can. 451, 1; 454, 1. The term *"in titulum"* implies only a canonical possession, not ownership of a parish. Hence possession is legal only as long as the pastor obeys the laws of the Church, or does not lose his office by resignation, transfer, removal, etc.

[110] Can. 454, 1.

[111] Can. 455, 1.

[112] Can. 454, 1. "Irremovable" pastors have greater permanency and can be removed only according to can. 2147, while "removable" pastors have a less permanent tenure, regulated according to can. 2157. Irremovable pastors are those declared such by the bishop; all others are removable. In Germany practically all parish priests are irremovable; cf. Hilling, *Personenrecht,* p. 216.

[113] Can. 464, 1; cf. Augustine, *op. cit.,* p. 36.

ish.[114] Therefore, to obtain a parish, a priest must undergo a twofold examination, one to prove his learning and the other his moral fitness for the particular parish.[115] The appointment to a parish becomes effective as soon as the priest takes possession [116] with the authority and on the introduction of his ecclesiastical superior.[117] From that moment the parish priest's ministry for the cure of souls under the authority of the Bishop begins.[118]

Although the parish priest has his power over souls from his very office, that power is not absolute, but by its very nature dependent on and subordinate to the jurisdiction of the bishop and the pope. For he has the power of exercising the cure of souls only in so far as the pope or the bishop has given him a designated people to care for according to the laws of the Church. The Code expressly mentions this subordination, in order to declare the true relation of dependence of the parish priest on his bishop and thus refute all past and forestall future errors on this point.[119]

All the elements discussed up to the present have but one tendency and purpose, namely to insure, foster, and perfect the cure of souls in the parish by its parish priest. Hence the very religious nature of the parish is dependent on it. But as its own deep nature and the elements that flow from it find their best scientific expression in pastoral theology, it is necessary that we turn our attention to this

[114] Can. 453, 1–2.

[115] Can. 459, 2. For irremovable parishes in the U. S. the law of the Third Council of Baltimore (No. 36, 47 ff.) must be followed. It is the application of Benedict XIV's Constitution *"Cum illud"*; cf. can. 459, 4.

[116] Can. 461. It is necessary for the appointee to make a profession of Faith either before or in the ceremony of taking possession before the Ordinary or his delegate, according to can. 1406, 7.

[117] Can. 1443–1445. The form of taking possession depends on local laws and customs. These have to be followed unless the bishop dispenses therefrom in writing; cf. can. 1444, 1–2. Cf. can. 462 for rights.

[118] Cf. can. 451, 1. and Can. 1443. Curam animarum parochus obtinet a momento captae possessionis.

[119] See above pp. 17 ff. Besides those mentioned, Wiclif, Hus, Luther, Calvin and practically all modern sects have denied the institution of the episcopate and hence the Apostolic succession of authority in the Church.

sacred science for guidance concerning the notion and office of the parish priest.

2. THE RELIGIOUS NATURE OF THE PARISH

A. The Cure of Souls

a. The Correct Viewpoint

Like the Church itself, the cure of souls is no mere man-made institution, but a divinely founded supernatural activity. Therefore no mere gathering of rules from the experience of priestly practice will help us to discover its inner nature.[120] The entanglements incident to the milieu of priestly technique and practice must not cloud our vision, so as to hide the God-given realities, which are the basis for "that work which our priests do in the name of Christ and of the Church in order to convey the fruits of redemption to the souls of men." [121]

b. Name

The word *cure* comes from the Latin *cura* used in ancient Roman legal and political language to designate the office and the service of a public ministry (*munus, officium, ministerium publicum*). He who held such an office had the "*cura rei publicae gerendae,*" and was in duty bound to render official service.[122]

When the Western Church, under the influence of Roman culture, adopted Latin as her official language, she made this term part of her technical vocabulary.[123] However, the predominant influence, which shaped the development of the term, is none other than that of St. Gregory the Great.[124] For

[120] Krieg has rendered an excellent service to pastoral theology by correcting the wrong viewpoint implied here; cf. *op. cit.*, p. vi ff.
[121] *Op. cit.*, p. 1.
[122] Cf. Gorges, Karl, Lateinisch Deutsches Handwörterbuch. 1897, *s. v.*
[123] Cf. Krieg, *op. cit.*, p. 13.
[124] Huddleston says of Gregory's *Regula:* "It remained for centuries the

his writings, especially the *Liber Regulae Pastoralis"* [125] spread the use of the word in its technical sense of pastoral ministry, and from that day on the word meant the pastoral office and the duty which it involves of being solicitous about souls and working for their welfare.[126]

c. Notion

The phrase itself emphasizes care and attention for the well-being of souls.[127] Its inner meaning imports the idea of anxious concern and solicitous thought, dictated by an active interest in, or bounden duty for, the spiritual health of another. Hence blind eros and inert sympathy have no part in it. For the very pith of its interest in the soul is an active self-giving, which actually creates well-being for the soul. This is evident from the Sermon on the Mount, wherein the Saviour contrasts this interest in one's soul with the cares one has for the things of this world. His preaching makes complete self-giving and sacrifice for the *cause* of one's soul the all-important feature of life. Hence the inner elements of the well-being, which the cure creates, are vital to its concept. In as much as this cure flows from the mystical body of Christ, its all-powerful healing force is supernatural life, whereby it unites the soul to Christ, its head. Therefore the interest in souls combined with this dispositive, intrinsic energy is also called zeal for souls; for it has zeal for God and His glory in the individual soul for its object. It unites the soul with God in Christ and thus realizes religion in its broad and basic signification. Therefore all the work done

textbook of the Catholic episcopate, so that by its influence the ideal of the great Pope has moulded the character of the Church and his spirit has spread to all lands." (*Cath. Encyclop., Vol.* VI, p. 782.)

[125] At the very beginning he defines the *cura* thus: *"Nulla ars doceri praesumitur, nisi intenta prius meditatione discatur. Ab imperitis ergo pastorale magisterium qua temeritate suscipitur, quando ars est artium regimen animarum."* (*Reg. Past.*, I, 1).

[126] Cf. Krieg. *op. cit.* Webster's New International Dictionary defines the English word *cure* in this sense.

[127] Amberger has developed its notion with a great deal of patristical lore (*op. cit.*, p. 233 ff.)

to realize the Kingdom of God in the soul, to establish the bond of union between the soul and God in Jesus Christ is the cure of souls in its widest sense.

d. Definition

The Church, as the body of Christ, as the *"sancta societas qua inhaereamus Deo,"* actually exercises this divine ministry of the cure of souls through her ordained priests. Her deep concern and solicitude for souls would indeed be a buried talent if it were not visible to men. Like the Saviour's own ministry, the Church's cure of souls must "appear to all men, instructing them that denying ungodliness and worldly desires, they should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works." [128] But she speaks and achieves these things through the ministry of her priests, to whom the Saviour has entrusted the office of realizing His Kingdom in the souls of men. As St. Paul says: "Every priest is taken from among men and is ordained for men in the things that appertain to God.[129] This "τὰ πρὸς τὸν θεόν," then, is the fundamental element of the sacred ministry. In assuming that ministry priests dedicate their whole life to this work of saving souls. Hence their priestly services are but an application of the cure of souls as practiced by the Saviour himself. In other words, priests are merely the instruments used by the Master to apply salvation to individual souls. Christ reconstitutes the individual soul into "a new creature"[130] and

[128] Tit. II, 11–14.
[129] Heb. V, 1.
[130] 2 Cor. V, 17: "If then any be in Christ a new creature, the old things are passed away, behold all things are made new." Cf. Gal. VI, 15.

establishes it in "eternal life" [131] through their ministry. Thus the Lord, as the head of His mystical body, works through His priests "for the perfecting of the saints, for the edifying of His body, until we all meet in the unity of the faith, and of knowledge of the Son of God, unto a perfect man, unto the measure of the age of fullness of Christ." [132]

Therefore, we can define the cure of souls as "the perennial work of Christ and of His Church, which His ordained priesthood formally carries on for the salvation of souls." [133]

e. Object and Purpose

The masterpiece of creation—man—is the object of this divine ministry. Tried in a divine test and found wanting, Adam, by one fell stroke of disobedience, cut asunder the bonds that united himself and the human race with God. "For by one man sin entered into this world, and by sin death; so death passed upon all men in whom all have sinned." [134] The new Adam, Christ, restored the bond of union between God and man. "We were reconciled to God by the death of his Son." [135] And by the justice and obedience of one, all men shall be made just.[136] Hence, like the Good Shepherd going after his lost sheep, the priest in the cure of souls seeks sinful man, who has gone astray, and offers to reconcile him to his heavenly Father.

The purpose of the cure of souls, then, is to realize the work of redemption in the individual soul by fashioning a new creation, which restores the soul to divine life and

[131] Rom. VI, 23: "But the grace of God is life everlasting in Christ Jesus our Lord."
[132] Eph. IV, 12–13.
[133] Cf. Dorfmann *op. cit.*, for other definitions. I have inserted the word "formally" in order to emphasize the formal relation of the priesthood with Christ and the Church in the cure of souls.
[134] Rom. V, 12.
[135] Rom. V, 10.
[136] Rom. V, 19.

thereby establishes the new religion of Jesus, wherein man is irrevocably bound to God for time and eternity.[137]

Hence a purposive educational process is necessarily attached to the cure of souls.[138] For that ministry not merely creates a new relation between the soul and God, but it also educates the individual in a deep understanding of his Christian dignity and makes him conscious of the values of "self," when united with God in Christ. The *cura animarum* measures the "ego" with no man-made standards, but gauges its growth by the fullness of Christ. It aims to form the individual after Christ, to make him an *"alter Christus."* Hence a dual code of morality is despicable in its eyes, for it trains men and women to follow the one Christ. Moreover, its standards are not warped by any false individualism, for it never isolates the individual from the fellowship of his Christian brothers.[139] In fact, it perfects him in and through the Communion of the saints. In the common life of Christ's mystical body, in its "we," the individual "ego" finds its union with God. Hence the inner history of the individual has its beginning in the community of the chosen, grows through the life of the elect, and is completed through the operation of the body of Christ. As the individual's "ego" grows more and more into the likeness of Christ, it in turn contributes its share to the community of the Church; but it receives its own salvation from no other source but the Church. For as St. Cyprian says: "No one can have God for his father who has not the Church for his mother."[140]

[137] By using the word "religion" here we do not mean to take sides on the question of its origin; but merely to recall the thought that *"religio importat ordinem ad Deum,"* as St. Thomas says (2a, 2 al, qu. 81, art. 1. Throughout this whole study Wilmers, *De Ecclesia,* p. 1, has been our guide. He says: *"Religionem esse hominis ad Deum ordinem, hominis cum Deo nexum. Sive enim a religando derivetur, sive a relegendo, i.e., frequenter perpendendo, sive ab eligendo vel a religendo, i.e., novo accessu ad Deum, semper innuitur ille ordo et nexus, quem homo diligenti cura sive Deum colendo constituit et, si peccato destructus et solutus est, denuo efficit."*

[138] Krieg emphasizes this idea, as is evident from his title, *Wissenschaft der Seelenleitung* (cf. pp. 83 ff.).

[139] Adam, *Wesen des Katholizismus,* pp. 43 ff., gives a beautiful dogmatic interpretation of this thought.

[140] *De Unit. Eccles.,* c. VI.

f. Three Factors

The moral grandeur of the cure of souls peers forth "over the face of the earth" through the operation of its three factors: Christ, the Church, and the priesthood.

It is one of the deepest and most precious truths of Catholicism, heralded by the New Testament and held aloft like a flaming torch throughout early Christian literature, that the cure of souls is but the *"ministerium Christi."* Inspired by St. Paul's words, *"pro Christo legatione fungimur,"* [141] the Fathers, from St. Clement [142] on, vie with one another in their efforts in constructing beautiful formulas to express the thought that *"Christus est qui evangelizat, Christus est qui baptizat";* [143] that *"doctor animarum pro Christo ecclesiae praeest."* [144] Hence Catholics know with the certainty of faith that the Saviour is the sole source of all power and efficacy in the cure of souls. For He alone is the *"novi testamenti mediator."* [145] For this is He come, that we may have life; [146] and as "author of life and of faith" [147] He converts us to God. *"Convertitur homo Deo ipsum convertente."* [148] The historical beginning of the cure of souls is that moment, when the fact—*"Verbum caro factum est"*—came to pass. The *"Consummatum est"* on the Cross is its historical completion. And the first Pentecost is the day on which the Saviour inaugurated publicly the historical realization of His kingdom in the souls of men. From then on, *"homini est iter ad Deum per hominem Deum."* [149] As the

[141] 2 Cor. V, 20.
[142] Cf. Lightfoot, *Apostolic Fathers,* Vol. II, pp. 292–94, nos. 40–44.
[143] Cf. Adam, *op. cit.,* p. 35; cf. St. Aug., *Tract in In.,* V. 18.
[144] Origen, *Hom. in Ex.,* X, 4. St. Augustine. *De Disc. Christ.,* XIV, 15, says: *"Christus est qui docet. Cathedram in caelo habet . . . schola ipsius in terra est et schola ipsius corpus ipsius est. Caput docet membra sua, lingua loquitur pedibus suis. Christus est, qui docet: audiamus, timeamus, faciamus."*
[145] Heb. IX, 15.
[146] Jn. X, 10.
[147] Acts III, 15; Heb. XII, 2.
[148] S. Thomas, 1a 2ae, qu. 109, art. 6.
[149] St. Augustine, *De Civ. Dei,* II, 6.

Schoolmen say, the Saviour is the principal cause of the cure of souls; man is but the instrumental cause of all that Christ teaches, sanctifies and ordains in the Church.[150] Hence the Church prays to God: *"Ut gregem tuum, pastor aeterne, non deseras."* [151]

All that the Church is, all that she has and holds, finds its highest and most splendid expression in the cure of souls. Nothing is more central, fundamental and necessary to her very being than her pastoral ministry. For this is the work which flows necessarily from her nature. Fashioned by the Saviour into His own mystical body, she lives and works for the health and salvation of the souls of her members. Deeply conscious of the stewardship entrusted to her, not by reason of any natural bonds, but by the ties of blood-relationship which the body and blood of Christ, her Head, have wrought, her abiding sense of responsibility constantly issues forth into a mighty stream of eager personal care, deep self-sacrificing love, and unchangeably faithful service for souls. With motherly concern she is solicitous for the spiritual welfare of all her charges, for she sees in all the members of Christ's body, even the least, brothers and sisters of Christ, nay, Christ Himself. Through her cure of souls she infuses into the visible body of Christ, from the pope down through the bishops and priests to the faithful laity, the life-giving breath and spirit of Christ, thereby realizing, fostering, and preserving the inner riches of the body of Christ. In a word, her cure of souls is the life-blood of the body of Christ, welling out of His Sacred Heart and flowing through her veins to each of His members and back again to His whole body, adorning it with power, beauty, and form.

Without such a ministry the body of Christ here below

[150] St. Thomas says: *"Interiorem sacramentorum effectum operatur Christus."* (3a, qu. 64, art. 3) Further: *"Homo potest operari ad interiorem effectum sacramenti, in quantum operatur per modum ministri. Nam eadem ratio est ministri et instrumenti: utriusque enim actio exterius exhibetur, sed sortitur effectum interiorem ex virtute principalis agentis, quod est Deus."* (3a, qu. 64, art. 1) Cf. Franzelin, *De Sacram. in Gen., thes.* 15–17.

[151] Preface of Mass of Apostles.

would be a still-born corpse.[152] Without it, all the Church's institutions, her dogmas, Sacraments, offices and laws would be vain. In proportion as that ministry develops, does the inner history of the body of Christ evolve. Hence no greater danger exists for the body of Christ than that the cure of souls should lose its native force, piety, depth, and fruitfulness. For no other reason did the Divine Logos assume a human body and soul, than to establish in a unified process an *ethos* which would cure the souls of all men.[153] Only where the Church is, does this *ethos* become a cure for souls. Nowhere else does this cure work in its purity, depth and love except in Christ's mystical body. The body of Christ is formed and perfected only where the cure of souls is operative, not merely in this or that soul, but in all the souls of the faithful, both in the shepherds and in their flocks.[154]

Since the Church is the body of Christ, her cure of souls is necessarily aristocratic, *i. e.*, it is derived by others from her Head. Deeply embedded in Catholic consciousness lies the thought that the power and authority of the Church do not come from the community, but from Christ as their direct source. The Church has held and taught throughout the centuries that the stream of redemptive grace flows from the Godhead, dwelling corporally in Jesus Christ, through the Apostles into the Church. The words of Tertullian, *"Ecclesia ab apostolis, apostoli a Christo, Christus a Deo,"* graphically describe the evolution of the cure of souls as a descending, not an ascending line.[155] For the Saviour sent His Apostles to save souls as His ambassadors and ministers, in His name, not in their own. Their ministry was to be but the medium whereby He would speak to men, announce His

[152] Boniface VIII uses this phrase in his Bull *"Unam Sanctam,"* when explaining the office of Christ's vicar, Peter. Cf. Denz., n. 468.

[153] Cf. R. Guardini, *Vom Geist der Liturgie,* pp. 87 ff. *Der Primat des Logos ueber das Ethos.*

[154] Krebs, *Dogma und Leben,* Vol. II, develops these thoughts more fully.

[155] *De Praecr.,* 37. St. Clement (1 Cor., 42) says: "The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God."

Gospel, found His Kingdom, heal the sick, save sinners, offer the sacrifice of Himself and of all the members of His mystical body day by day to His heavenly Father. "For faith cometh by hearing and hearing by the word of Christ." [156] But the word of Christ is heralded only by the "ministers of the word," [157] to whom it was said: "As the Father has sent me, I also send you"; [158] "he that hears you, hears Me, and he that despises you, despises Me. And he that despises Me, despises Him that sent Me." [159] And as the New Testament writings so clearly show, the Apostles in their turn chose other men, imposed hands upon them, and commissioned them to carry on the work of saving souls, or, according to the beautiful metaphor of St. Peter, "to feed the flock of God." [160] Never is the local church considered the bearer of the Apostolic ministry, but only those can carry on its work whom the Apostles have chosen, ordained, and commissioned to act in their stead. Therefore the priesthood is the visible organization of the mystical body of Christ, designed to carry on the work of redemption.

However, only a priest who is intimately bound with Christ through the "*successio apostolica*" can give the guarantee that a soul is receiving the care of the Saviour Himself.[161] For it is the Apostolic succession which, through the imposition of hands, preserves the missionary power which the Apostles received from Christ. Thus the Apostolic power to cure souls, as it lives on from bishop to bishop throughout the Church's history, is in its inner nature nothing else than the fullness of the messianic power of Christ Himself. And the Apostolic succession is the channel through which truth, grace, and life flow from Jesus Christ to all mankind. In proportion as a priestly minister shares in this Apostolic

[156] Rom. X, 17.
[157] Luke I, 2.
[158] John XX, 21.
[159] Luke X, 16.
[160] I Pet. V, 2.
[161] K. Adam, *op. cit.*, pp. 34 ff.

succession, whether it be with the fullness of the Apostolic office (of the pope for the Universal Church or of a bishop for his diocese) or with the limited office of a simple pastor in a parish, his ministry is essentially a *"ministerium Christi,"* that is, a service performed in the name and by the authority of Christ. The personal character of the priest may affect the quality of this service, but it can never affect its substance; for the very essence of the priestly ministry is independent of all personal qualities. It is not the human personality which preaches, baptizes or rules the Church, but Christ. This inner nature of the cure of souls is one of the greatest consolations of every Catholic who is conscious of the fact that the ministry of the priesthood shields him from the tyranny of "the wiser and holier than thou men" and from spiritual rule by force. He realizes that the pastoral ministry of the priest alone makes direct contact and an exchange of life between Christ and his soul possible. For the Lord has appointed the priest to his office, *"ad consummationem sanctorum in opus ministerii in aedificationem corporis Christi."* [162]

g. Its Function

Although the cure of souls is in reality identical with the work of redemption, it may be considered under different aspects. The supernatural goods whereby souls are restored to spiritual life, are elemental for its classification. They have a threefold character: they are Christ's truth, grace, and law of life.[163]

Each of these goods offers a necessary element for salvation. For man is reconstituted to the life of God only through the knowledge of God, conversion from sin, and direction in the new life of Christ.

[162] Eph. IV, 12.
[163] Cf. Krieg, *op. cit.*, pp. 33 ff.

The first good of salvation is the eternal truth of the Word of God. To obtain salvation, man must seize this truth in a moral way. Preaching is the first means which opens the way to grace through the awakening of faith (*fides ex auditu*). It brings a knowledge which inspires the conscience to ask: "What shall I do? [164] What must I do to be saved?" [165] In preaching the pastor of souls sows and waters the seed of the word of God.

The second good of the supernatural life is grace. Grace comes to the soul through the Sacraments. The Sacrament of Baptism effects the justification of the sinner and his complete reconciliation with God. It gives life by ingrafting the soul on the vine, which is Christ, and incorporating it into His mystical body. This service to souls is perfected through "the mystery of godliness, which was manifested in the flesh" and through the seven Sacraments.[166]

The third good of redemption is the law of life given by Christ. The new life of the soul is endangered by attacks both from within and without. To forestall personal delinquency, the Saviour gave His Church a special educational means, a discipline, a law of life, according to which the citizens of His Kingdom must govern their lives. His law is the commandment of charity; according to it, the new creature is to love as Jesus loved us, and thus to realize the spirit of His Kingdom in its own soul and then spread it to other souls.[167]

St. Jerome recognized this threefold aspect of the cure of souls when he described the office imposed on the Apostles by the Saviour: *"Consideratur autem hic ordo praecipuus: Iussit apostolos, ut primum docerent universas gentes, deinde fidei intingerent sacramento et post fidem ac baptisma, quae essent observanda, praeciperent."* [168]

[164] Acts II, 37.
[165] Acts XVI, 30.
[166] 1 Tim. III, 16.
[167] Krieg, *Encyclopädie,* pp. 308 ff.
[168] *Comm. in Mat.,* XXVIII, 19 ff. St. Thomas recapitulates this statement.

B. The Cure of Souls in the Parish

a. Kinds

From the foregoing it is easy to grasp the notion of what is called the *"cura individualis"* and the *"cura socialis."* The former designates the pastoral ministry exercised in behalf of an individual soul; the latter means the same ministry performed for a group of individuals, as in a parish or a diocese. Neither the first nor the second is individualistic, but both are essentially social processes. For although the cure of the individual soul and that of a community of individuals see new values in the soul and seek to realize them, still their operation presupposes at the very outset a social life, social relations, institutions, and processes. For the religious and moral life of the religion of Jesus, which the pastoral ministry creates in the soul, presupposes the existence and the operation of the mystical body of Christ, in which it incorporates the individual and any group of individuals unto the end that, singly and collectively, they may grow Christ-like. Hence both recognize the fundamental fact of all life—*association*. However, they achieve this social phenomenon only as Jesus willed it. For according to the Redeemer's plan of salvation man necessarily needs (*"de necessitate salutis"*) association with those who are bound by the same faith, grace, and law of life into one religious society, into one mystical body, whose invisible head is Christ and whose visible head is the pope and the bishops and priests in union with Him.[169]

Such an association offers, as it were, a collective personality for the pastoral ministry. In its associational process, the individual living stones are built into the living, holy temple of God. Hence the cure of souls is not directed to an isolated individual, but to a member of the body of Jesus Christ who enjoys with his brethren the common goods of Christian life.

[169] Cf. the Bull *"Unam Sanctam,"* Denz., n. 468.

b. Definition of a Parish

The excellence of the present territorial organization of the Church into parishes becomes evident under this aspect. For as we have already pointed out,[170] experience shows that the cure of souls finds its best field of operation in the parish. The parish is an admirable institution to care for individual souls. For in it the cure of the individual soul develops into a social cure of souls for the perfection of saints in the upbuilding of the body of Christ. Thus the presidency and management of the parish association is entrusted to the priest, because of the very nature of the cure of souls.

Therefore a parish may be defined as "an organic spiritual body, associating a number of the faithful together with the bonds of the same faith, Sacraments, moral laws, spiritual authority, and the spirit of Jesus Christ for the purpose of re-living His religious and moral life." [171]

c. The Ideal Parish

Every parish thus presents a miniature of the mystical body of Christ. Christ is its Head, Lord, and King. This fact imposes a serious obligation on the parish priest. It demands that he master the profound concept of the Church as announced in the New Testament and in the teaching and tradition of the Church, and that he earnestly strive to fashion his parish after this pattern. For as a miniature of the body of Christ, the parish is to be animated, dominated, and transformed in all departments of life by the spirit of Christ. Its associational process is to realize in its territory the idea that all the faithful are the members of the family of God, and constitute a holy people,[172] a spiritual edifice.[173] It is to re-live the life of Christ in each of its members, and all are to work together in order to build up a holy

[170] *Supra*, p. 20.
[171] Krieg, *Wiss. d. Seelenleitung*, I, p. 429..
[172] 1 Pet. II, 9.
[173] 1 Pet. II, 5.

community, "a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." [174] It is to become a living body, wherein "faith worketh by charity," [175] thus founding a true *Civitas Dei,* whose religious and moral life flows from the individual into the whole body, and from the whole body back again to every individual member in a constant interchange of life and blessings. Withdrawn from the world and dedicated forever to God, the parish association thus shows its inner unity and demonstrates to the world that it is united to Christ "in one body and one spirit." [176]

Therefore the great ideal of the parish is to realize the words of St. Augustine: "The church is at this very moment the Kingdom of God." [177] Only in proportion as the ministry of the parish priest strives for this ideal, will his parish deserve to be called "a Christian people," "a holy race, a purchased people, a kingly priesthood." [178] Only when each individual parishioner has a full share of the common truth, grace, and love of the whole Church, does the ideal of the parish—"a perfect people"—become realized.

True, it is never fully realized, since many individuals reject its ministrations, and many are not filled with the spirit of Christ. Still, the ideal is the gauge whereby priests can measure their ministry, whether it conforms to the will of the Saviour,—a task which has been necessary ever since the days of the Apostles. For the cure of souls reflects more or less the inner history of the Church. There are times of growth, fruitfulness, fullness, and then again there are days of decline, decay, despair, and confusion. But the curve of success on the chart of parish history has ever been drawn by the care which the parish priest gives it. If the ideal inspires him, his apostolate will keep the new life of Christ growing and re-establish it with His grace where it has been

[174] Eph. V, 27.
[175] Cal. V, 6.
[176] Eph. IV, 4.
[177] *De Civ. Dei,* XX, 9, 1.
[178] 1 Pet. II, 9 ff.

lost. The Lord Jesus, conscious of victory, sent twelve men to restore all things in His Name; and this challenge, which He gave to His Apostles, must be met and answered by His parish priests of today.[179]

d. The Individuality of the Parish

A thorough understanding of the religious character of the parish is a dominant factor in its management. For like every man, each parish association has its own distinct individuality. Special incidents and qualities differentiate one parish from all others. Language, location, feeling, temperament, customs, etc., are the determinants of what we generally call "the spirit of a parish." Sometimes the thought, feeling, and efforts of a parish show traits that are passed on from generation to generation by social inheritance. Some parishes are sanguine in temperament; the parishioners display enthusiastic eagerness in meeting their pastor's wishes; but their lives are not filled with good works, and are but a shadowlike reflection of life in Jesus Christ. Other parishes evidence aloofness; the faithful are slow and laconic in their expressions of good will, but they make a real effort to live a Christian life.

The management of a parish naturally demands great skill in applied psychology and pedagogy. For in the pastoral ministry the cure of the individual soul and that of the social group are intimately related, so much so, that every truly religious member is a spiritual and moral power for the good of the whole, and, *vice versa,* each individual is influenced by the spiritual and moral atmosphere of the whole parish. Thus the spiritual life of every parish is indissolubly bound up with the life of its individual members. The health and well-being of the whole depend on the sound development of its members, a detailed knowledge of whom, coupled

[179] Cf. Krieg, *op. cit.,* 432 ff.

with a winning inspirational leadership, is therefore a primary requisite for successful parish management.[180]

e. The Individual and the Parish

The law of assimilation is elemental in relating the individual to the parish association.[181] If the dominant influences in the parish association are good, the entire parish will thrive on these good elements by dint of the law of assimilation; if elements of evil pervade the parish, the process of assimilation will be toward those things whither the bad elements tend. A good parish may, by this law, go beyond its boundaries and affect the good of the whole city or diocese, nay, sometimes of the Universal Church. Where evil tendencies prevail, they may flaunt themselves through a city, even through the whole country. One needs but to point to trusteeism as an illustration.[182]

Therefore the parish priest must always be aware of the fact that his work for the perfection of each individual soul is a factor in the development of the moral and religious life of other souls in his parish. His cure of the individual soul morally influences the whole parish. If he succeeds in developing an effective, expressive, aggressive Christianity in the individual members, he has inaugurated a process which will produce, change, adjust, and perfect the whole religious and moral organization of the parish.

In like manner the individual member is deeply influenced by the spirit of the parish. If the religious and moral life of the parish is on a high plane and active, the parish priest is better able to protect its individual and social life. The individual receives from this associated life manifold stimulations, which issue into responses that nurture his own spiritual being.

[180] Cf. Krieg. *op. cit.*, p. 434.
[181] *Op. cit.*, p. 435.
[182] Cf. O'Gorman, *History of the Catholic Church in the United States*, pp. 269, 299, 320, 333, etc.; P. Guilday, *Life and Times of John England*, *passim*.

Hence in parishes where great hindrances obstruct the work of the pastor, his only approach to a successful ministry lies in working intensively for the reawakening of the religious and moral life of the individual members. An individual cure of souls alone will bring fruit. He will also have to call on others for help, especially on Apostolic persons, in this work of revival and renovation. Personally, the parish priest will need patience and wisdom to guide him in the confessional, and prudence, friendliness, and perseverance to help him form personal contacts. Personal instruction and fitting the ministry to meet the peculiar needs of the parish will be large elements of success under God's grace.

In proportion as the individual parishioner grows into "the fullness of the measure of Christ," does the whole body of which he is a member grow in strength, beauty, and perfection. Therefore every parishioner has a mission and an Apostolate. He is set for the weal or woe of his parish. He receives this Apostolate through his consecration to the royal priesthood of Christ in Baptism and Confirmation. His field of activity is all human social units,—the family, the civic community, the state. For by the law of Christianity all these are to be imbued with the spirit of Christ, and this is possible only where religion dominates, transforms, and energizes individuals, who then spread its influence to other circles. The individual must contribute his share to religious and moral new life. In this sense, the cure of souls is the key to the solution of the social question.

3. THE SOCIAL ETHICAL NATURE OF THE PARISH

THE PARISH BROTHERHOOD

A. Threefold Relation

The religious nature of the parish thus forms the basis for the deep, unitive, dominating, and transforming ethical relations that bind the parish priest, each individual parish-

ioner, and the whole parish group together in the parish association.

The solid doctrinal foundation of these relations has been laid by St. Paul. His search of the depths of the Saviour's teaching revealed the new moral realities which the work of redemption had wrought. Its renovation creates a new religious bond wherein "we have redemption through His blood, the remission of sins, according to the riches of His grace." [183] The Master's workmanship fashions a new community, a common social life, in which we "are no more strangers and foreigners, but fellow citizens with the saints and domestics of God, built upon the foundation of the Apostles, Jesus Christ Himself being the chief cornerstone, in whom all the building grows up into a holy temple, in whom you also are built." [184] In this foundation which the Saviour has reared, the faithful (πιστοί) receive the ethical relation of adopted children (υἱοί) of their heavenly Father, the relation of saints (ἅγιοι) to His Holy Spirit, and the relation of brothers (ἀδελφοί) in union with Christ in His mystical body.[185]

B. Love of the Brotherhood

Thus the sign of Christ's discipleship—"By this shall all men know that you are My disciples, if you have love one for another" [186]—finds a deep ethical evaluation in the theology of St. Paul, whose theological masterpiece is his description of the Kingdom of Christ as His mystical body.[187] But its beauty and value lie not merely in the dogmatic excellence of its masterful interpretation, but also in the moral grandeur of the ethical application which he gives to it. For essential as is the variety of the members in unity of life in this body, of which Christ is the Head and the Holy Ghost the soul,

[183] Eph. I, 7.
[184] Eph. II, 19–22.
[185] Cf. Prat, *Theology of St. Paul*, Vol. II, pp. 320 ff.
[186] John XIII, 35.
[187] Cf. Prat, II, p. 321.

equally essential are the love, justice, and solidarity which each member has for his brother and for all the rest. Faith, hope, grace, precept, and counsel find their unity in the principle which St. Paul so beautifully formulates in his Epistle to the Hebrews, *viz.*: ἡ φιλαδελφία μενέτω:—"Let the charity of the brotherhood abide in you!" [188] Brotherly love is thus the ethical bond which binds the faithful—the *"fratres sancti, participes coelestis vocationis"*—,[189] into the new brotherhood. The one faith in Christ and the same means of grace issue into the νόμος τοῦ χριστοῦ [190]—charity, which is the basis and source of all the ethical relations of the *communio sanctorum,* the brotherhood of love.

Hence the common life of faith and grace becomes perfect only in the brotherhood of love. The Universal Church, or the community of the faithful in a diocese or parish, have no other token whereby they can be thought of as belonging perfectly to Christ, save the sign of love and brotherhood. Mutual love in Christ is the fundamental ethical note of their being. The deep consciousness that all the members are related to one another by the flesh and blood of the Saviour, manifests itself in the loving care, sacrifice, and service of each for each, and of all for all.[191] Brotherly love is, therefore, the outward and visible form of the mystical body of Christ, which imparts to it the spirit of the Master through the papacy, the episcopate, and the priesthood, developing and protecting through them the inner riches of its inheritance. For the highest ethical value of the office of pope, bishop, and priest, according to the revelation of the Saviour, lies in this, that their office is the medium of personifying love in their persons. For "He that is greater among you, let him be as the least, and he that is the leader, as he that serveth." [192] Hence it is the will of the Lord that the papacy,

[188] Heb. XIII, 1.
[189] Heb. III, 1.
[190] Gal. 6, 2.
[191] As St. Augustine says: *"Quid est ergo amor nisi quaedam vita, duo aliqua copulans vel copulare appetens."* (*De Trin.*, VIII, n. 14.)
[192] Luke XXII, 26.

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the episcopate, and the priesthood should make their cure of souls essentially a service of love.[193] Thus the pope has the primacy of love for the Universal Church, the bishop for his diocese, and the parish priest for his parish. Their office, then, reaches the peak of its moral beauty when they love Christ and His mystical body more than anything else and thereby realize their highest prerogative, as St. Gregory the Great says, namely, to be a *"servus servorum."*

C. Love in the Parish Brotherhood

In the light of these truths, the office of the parish priest by its very nature obligates him to serve the brotherhood in sacrifice and love. He is bound to the faithful by a double ethical tie. When he ministers to them as the servant of servants, he is a "father" to the children of God; but when his personality alone comes into consideration, he enjoys no special title, save that which the Saviour mentions when He says: "You are all brethren." [194] He is a priest of the Most High, not for himself, but for his brethren. To profess Jesus Christ, and Him crucified, to the world in his parish, with a deep abiding love, to sacrifice himself for Christ in the service of the parish brotherhood, such is the deep ethical relation which links the parish priest to the individual and to all the brethren in the parish association.

The beauty, importance, and force of love for the brotherhood is made clear by Professor Adam of Tübingen: "Without such love the body of Christ on earth would be a corpse, and all the Church's institutions and offices, the Sacraments, dogma and faith, would be vain and empty like 'sounding brass and tinkling cymbal,' a pure *'forma pietatis,'* as Augustine says. For the inner history of the body of Christ, the cure of its sicknesses and crises, the very measure of its progress grow in proportion as the piety, depth, and fruitfulness of this love develop. Hence a dangerous crisis for the

[193] Adam, *op. cit.*, pp. 55 ff.
[194] Matt. XXIII, 8.

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body of Christ is the crisis of love, when one can no longer say of the greater number of its members, 'see how they love one another.' The worst crisis, however, comes when 'the charity of many grows cold.' Nothing is therefore more foreign and inimical to the very nature of the body of Christ than when the mutual love of its members is waning. For no other reason did Christ become incarnate love, and for no other end did He institute His Church, than to embody love in a unified process among the members who form His body. Where Christianity is, there is love. It makes the words of St. Augustine, *'pondus meum, amor meus,'* the specific element of all Christian life. Nowhere else does it seek to reveal itself in its purity, depth, and power, except in Christ and in His body. Hence there is no sign which shows the development of the body of Christ so plainly as the growth of this love. All development of dogma, cult, and law is good for the body of Christ so far as it makes love grow. Then only is the body of Christ complete and perfect, when love as the soul of all virtue (*forma virtutum*) becomes, not merely here or there, but in all the members of the body of Christ, in shepherd and flock, the basic force of life, suffering, and death. By no other sign will men know that they are the disciples of Jesus, except 'they have love for one another'." [195]

D. Contacts

However, love can only realize its program of brotherhood if it Christianizes our contacts with our fellow-beings. All depends on the nature, quality, and force of the contacts which its operation establishes and maintains. The thought of contact is, therefore, elemental to Christian charity and hence fundamental to the parish association. In fact, contact is a very ordinary, every-day human phenomenon; yet like all simple human occurrences it needs to be studied if we would have our practice meet the reality.

[195] Adam, *op. cit.*, pp. 155–56.

Although American sociologists have given it the most scientific attention,[196] still it was a Belgian, De Greefe, who opened the way to its study in the late eighties. He ventured the thesis that contact is the distinguishing feature of society.[197] Professor Giddings a few years later undertook to show that contact is absolutely necessary for the evolution of society,[198] thus making it the basis of his theory of "consciousness of kind," which is in his view the original and elementary subjective fact of all society.[199]

An excellent analysis of the nature of contact is that of Professor Small.[200] As he points out, the term itself contains no mystery, abstruseness or pedantic abstraction; but designates the simplest of social occurrences.[201] It means nothing else but the different ways in which individuals are connected with one another.[202] Individuals are never isolated, but connected with one or more individuals "in a myriad of forms wherever there are people. It is namely the prime fact that individuals run up against each other and have to make place for each other, and give way to each other, more or less, in every condition of life. These contacts and these adjustments are the whole of life, as far as the outward phenomena go." [203] This thought drew from Professor Von Wiese the conclusion that "contacts are the prerequisites of all associations; . . . not only new relations are entered into through them, but existing relations are changed, strengthened, weakened or dissolved." [204]

Life, therefore, is of its very nature conditioned on the

[196] German literature lacks a thorough development of the phenomenon of contact. Von Wiese has lately given it attention. (*Allgemeine Soziologie,* Vol. I, pp. 102–17). He admits that the scientific literature on contact is sparse in German (p. 117).

[197] *Introduction à la Sociologie,* Vol. I, pp. 131–132, 146–147. Cf. *American Journal of Sociology,* Vol. VIII, p. 478.

[198] *Principles of Sociology,* pp. 79 ff.

[199] *Ibid.,* p. 16.

[200] *General Sociology,* pp. 486 ff.

[201] *Ibid.,* p. 489.

[202] *Ibid.,* p. 487.

[203] *Ibid.,* p. 489.

[204] *Allgemeine Soziologie,* Vol. I, p. 102.

contacts which the individual makes. His very birth is a phenomenon which springs from a long series of human contacts. His nurture as a child is but an episode of various forms of contacts. As soon as he is equipped with reason, and his individuality takes shape, his life becomes one vast exchange of contacts. We may think of individuals pursuing isolated careers; but we falsify their lives if we apply this interpretation to them. For by the very fact of their living with others, an alternating current of influence arises between them and all other persons with whom they are associated. Professor Small expresses this thought in a very graphic manner when he says: "Wherever there is physical or spiritual contact between persons, there is inevitably a circuit of exchange of influence. The realm of the social is the realm constituted by such exchange. It extends from the producing of the baby by the mother, and the simultaneous producing of the mother by the baby, to the producing of the merchant and soldier by the world powers, and the producing of world powers by merchant and soldier." [205]

All human association is, therefore, a process of contacts mediating reciprocal influence between individuals and the groups which individuals compose.[206] In other words, where there is human contact, there is influence; and, *vice versa,* where there is influence, there is contact. Therefore to transmit any type of influence, it is absolutely necessary to establish contacts for this purpose.

E. Significance for the Parish

Contact as a social reality has a profound social ethical significance for the parish brotherhood. For the parish is no mere aggregation of men like a mob; no mere congregation like a theatre crowd; no mere corporation like a lodge. Its brotherhood is an association, in which the in-

[205] *General Sociology,* p. 488.

[206] Simmel makes all contacts of the individual which influence others, whether they arise from instinct, interest, purpose or intention, the content-matter of all human association. (*Soziologie,* p. 5.)

dividual members, from the parish priest to the least of the brethren, are connected intimately together in a process the ethical purpose of which is to convey the religion of Jesus.

To realize the aim of its association, requires contact between its head, the parish priest, and its members. Only when contact is established between the various members, from the parish priest to the last parishioner, do the acts and lives of its members carry a message of love, education, and influence to one another.[207] Hence what Professor Small points out in general, *viz.*, that "human association is men accomplishing themselves," [208] has a particular meaning for the parish. Men through the parish association, *perfect* themselves in love, to use a term in line with ascetical theology. The contacts which their brotherly love establishes become constant influences, which react on the behavior of their brethren, in order to help them reach their proper end, which is perfection.[209] This deep social influence of contact is well described by Professor Krieg, who says: "The parish is a union of individual personalities, . . . in which each faithful member is a spiritual force for the weal of the whole body, and, *vice versa,* each individual is subject to the influence of the spiritual atmosphere which hangs over the parish. The parish constitutes a social body, in whose bosom the healthy members sow the seeds of rich religious and moral life, contribute stimuli of far-reaching effect, and through their words and works exercise an influence on the whole body." [210] Thus parish contacts in the normal course of the lives of the parishioners become constant influences

[207] It is noteworthy that the famous Protestant Theologian, Ernst Tröltsch, points out the same fact for Protestant parishes, which he describes as the basic units of Christianity, and as constituting a constant means of education, example, and influence for their members, which in turn should be reflected in the whole Church. (*Gesammelte Schriften,* Vol. I, p. 464.)

[208] *General Sociology,* p. 505.

[209] St. Thomas says: "*Unumquodque dicitur esse perfectum in quantum attingit proprium finem, qui est ultima rei perfectio.*" (2a 2ae, qu. 184, art. 1.)

[210] *Op. cit.,* p. 435.

"unto the unity of faith, and of the knowledge of God, unto the measure of the age of the fullness of Christ." [211]

From the foregoing it is evident that this universal fact of all human life—associational contact—is a fundamental ethical requirement for the parish brotherhood. One cannot pass over it without reading the parish out of existence. That salvation is solely an affair between the individual and God is a Protestant notion,[212] at present all too frequent in American life; but this concept absolutely misinterprets and falsifies the religious life of the individual. For the truth is that "the concept of human life, whether we try to construct it for individuals or for the race at large, is a fictitious and unreal picture, unless it includes the notion 'association'." [213] Hence our salvation, like every other phase of life, must include this notion of association, whose contacts help to shape our destinies. As a result, the notion of the ordinary Catholic is fictitious and unreal, unless it includes the notion of contact in the parish association. It is absolutely necessary that the parish brotherhood should recognize this simple social fact and set about to produce, control, and coördinate its contacts in line with its ethical purpose.[214]

[211] Eph. IV, 13.

[212] Protestant thinkers are noting this difficulty and are seeking a solution for it. Thus W. Adams Brown, *Is Christianity Practicable?* pp. 25–26, says: "There grew up a conception of Christianity . . . in principle largely self-centered and individualistic. The energies of Christians found sufficient outlet in the preparation of the individual for the life after death, and the winning of new candidates for the citizenship of the future kingdom. Not transformation of this world, but escape from it, became the Christian message; not social leadership, but protest the function of the church." Ellwood (*Social Reconstruction of Religion*) attempts to recall Protestant thought to the necessity of the social element in the church.

[213] Small, *General Sociology*, p. 507.

[214] Small says: "The whole individualistic philosophy in all its shades and qualities, from Cain to Nietzsche, would have been estopped if men had given due heed to this fact of association. The world would have been spared most of the theological controversies of Christian centuries, and we should not have wandered until now in a labyrinth of ethical theories that apply only to a world which never was, if this commonplace of universal association had been allowed its natural and necessary value." (*Op. cit.*, p. 508–509.)

F. The Nature of Parish Contact

However, not any kind of contact, but only such as flows from the law of Christian charity, can fashion the parish into a Christian brotherhood. Its viewpoint is all-important for the life, power, and growth of the parish brotherhood. For the fundamental law of discipleship is to love our brethren as Jesus loved us. In no other way does Jesus want His brethren to be united together. This viewpoint is the fundamental source of the contacts which bind the parish priest, the individual members, and the whole parish brotherhood together.

Out of the inner depths of this viewpoint wells a mighty alternating current of contacts between the brethren. Their distinctive feature lies, to use the terms of modern psychology, in the stream of mental interactions, stimulations and actual responses, which they cause. Under the deep influence of charity, all our faculties are regrouped and given a new tendency. We now think, will, act, and love as Jesus does. As a result the individual's daily relations with his fellowman take on a Christlike expression; and thus the whole parish brotherhood becomes one grand stream of giving and exchanging interactions, stimulations, and responses between its members.

Under the influence of charity the parish emerges as a living organism,—as the mystical body of Christ. Charity links it in the highest type of union with the past, present, and future. Thus "faith worketh by charity" [215] through the interactions, stimulations, and responses which our parishioners have inherited from the past. The faith, the Sacraments, the law of life, the parish church, the school, the societies, traditions, customs, etc., are but a few of the items of this social inheritance, preserved and passed on to us through charity. They are the products of past charity. As such they act on us and elicit from us the same responses

[215] Gal. V, 6.

which they obtained from our forefathers in the faith under like circumstances.

The first deep interaction of charity on the believer comes to pass in Baptism. Whether adult or child, the love of Christ and of His mystical body appears to him in the words of the priest: *"Quid petis ab Ecclesia Dei?"* If the response *"Fidem"* is reasonably assured, then the parish brotherhood starts its great process of remaking and moulding the individual in the charity of the discipleship of Christ. Christ, the High Priest, through the action of the Sacrament indelibly impresses on his soul a new character, which relates him in a new way to God and His fellowmen. He dissolves the former relationship to "original sin," which made him "a son of wrath," and substitutes for it the relationship of the new life of grace and divine sonship, and of supernatural brotherhood in the mystical body of Christ, who draws him out of the unbaptized group and places him in the company of the redeemed.

The love of the parish brotherhood is, therefore, not static, but always operative. Uninterruptedly it is influencing the individual, from birth to death. Its constant effort is to perfect the individual from a child of God into a man formed after Christ. From the first contact of its love in Baptism until death, the parish brotherhood is always building up a circuit of contacts, which extend their influence over the whole life of its members. Its constant endeavor is to establish contacts between the individual and the Glorified Saviour in His mystery of grace, and thus remake man unto the measure of the Master. Sacred as is this bond of union between the Saviour and the soul, still the parish brotherhood seeks to fortify and enhance it by establishing mental interactions and gaining responses between the members of the brotherhood themselves. A very complex process of interactions and responses thus arises as the circle of the parish brotherhood is extended. For its love thus spins a web of interactions and responses between the parish priest and the parishioner in the Mass, the administration of the Sacra-

ments, the preaching of the Gospel, in private and personal contacts between the parent and the child, the teacher and the pupil, the parish society and its members, in the personal reaction of good and bad example, in retreats, missions, etc. As a result of these interactions, a continuous series of thoughts, actions, attitudes, spiritual tone, atmosphere, perspective, standards, etc., arises, which Christianizes the actions of the individual in the parish brotherhood. Sociology has named these facts by which tradition and derived standards impose themselves on the individual in society, "the spiritual environment" or "thought-atmosphere." [216] The terms, "Catholic thought," "Catholic life," "Catholic Action," are empiric, that is, names which our experience has associated with these phases of our social life, such as Catholic ideas, standards, customs, forms, etc.

In this wise the love of the parish brotherhood is constantly building up the thought-atmosphere of its members, which affects their relations with their fellowmen. Thus it produces Catholic Action, which affects the individual's acts in relation to such institutions as civil marriage, divorce, secular education, etc. It brings about and perfects the understanding, perspective and standards in charity and justice. Its constant effort seeks to modify, accomplish, and perfect its members by Catholicizing all their relations. Thus the contacts of its love make it a regular, well-ordered, onward movement, which is re-living the discipleship of Christ in the environment of modern everyday life.

An obvious ethical reality, then, presents itself in the parish brotherhood. As an ecclesiastical institution, endowed with supernatural realities, the parish brotherhood needs the services of human beings to achieve its program of salvation. Its association needs the human word to announce the Gospel message: *"Fides ex auditu."* Catholic traditions and home practices are human institutions that keep Catholicity working. The school is a necessary human element in

[216] Small, *op. cit.*, pp. 482 ff.

educating youth. A church for the housing of the Lord and for holding divine services is also an obvious essential. Societies, clubs, and associations for special purposes are indispensable human necessities for parish management. One of its greatest human influences is the contact of personal love between the members of the parish. For the expression of a thought and the doing of a deed have a deep meaning for all the members of the parish. Where the circle of interaction is large, there the responses have a larger opportunity for realization, the interaction is thoroughly Catholic, and the responses will bear the character of the stimuli which caused them.

Of course, these interactions and responses are not entirely the product of human means, forces, and persons. Grace exercises a strong influence on these human elements; for, "*Gratia non tollit, sed perficit naturam.*" This axiom applies to the parish as a whole as well as to the individual member. Personal interaction and responses may be the product of grace. Grace need not be excluded either in the producer or in the receiver. However, our point is not how, when, and where grace enters these human elements, but that these interactions are dependent on the members of the parish association. In other words, the parishioners must do their part as participants of the divine vocation of brothers in the parish brotherhood by building up the right contacts, in order to achieve its influence and to remake the individual in the discipleship of Jesus.

Although the above may seem obvious, still, as is so often the case with commonplace ideas, the parish concept in America seems to neglect the thought that the axiom, '*Facienti quod est in se, Deus non denegat gratiam,*" applies to the parish brotherhood as well as to the individual. Its human contacts, like those of the individual, need to be coordinated, adapted, and controlled, before the influx of divine energy of grace can affect, adapt, transform, and dominate the supernaturalized life of its members. Unity of

thought and endeavor can be achieved only through the contacts of the cure of souls.

G. Priestly Contact

The work of producing, coördinating and controlling parish contacts is the work of the parish priest. In accepting the cure of souls of the parish brotherhood, he assumes the social leadership of the parish association. Although there is no difficulty in the doctrine of this leadership, many parish priests, in coping with practical problems, are apt to forget that it has to be achieved. It does not come with ordination or appointment to a parish, but is wrought solely by the initiative of the priest himself. The parish priest has to realize that part of the axiom which says: *"Facienti quod est in se,"* and then the other part, *"Deus non denegat gratiam,"* will also come true. Grace will smooth the way, where a sincere effort is made to acquire leadership.[217]

But leadership implies contact. The parish priest must be in contact with his parishioners in order to lead them. Without contact he will never obtain a detailed knowledge of the individual, and as a result will never be able to lead the individual on to enter those relationships which are necessary for Catholic life. Therefore his leadership demands strong, aggressive contacts, so that he may perfect each soul, correct the wayward, remove evils, offset errors, spread the truth, make grace abound, and foster charity through the brotherhood.

The necessity of contact is evident from the ministry of the Saviour. He describes the search for the lost sheep and groat as a necessary incident in the cure of souls.[218] The Pharisees' criticism of His contact with sinners is repelled with the argument that Heaven rejoices at their conver-

[217] Cf. Krieg, *op. cit.*, p. 59.
[218] Luke XV, 4, 8 ff.

sion.[219] It is on the same occasion that He related the parable of the prodigal son. His glory as the Good Shepherd is that he knows His sheep by name.[220] Such knowledge presupposes contacts. The expressions employed are but biblical terms for the care of individual souls. Thus He instructs the woman at the well of Jacob; [221] brings salvation to the house of Zacheus; [222] and teaches the young man who would follow Him.[223] He interrupts His social intercourse with a group to instruct an individual approaching Him.[224] He trains His Apostles individually according to each one's need. He takes the deaf and dumb man apart from the multitude to heal him. These few items show how deeply the Saviour was concerned in establishing personal and individual contacts in his ministry.

The Apostles followed the pedagogical theory and practice of their Master. They visited the healthy and the sick in their homes in order to minister to their souls.[225] St. Paul teaches in private houses, and for three years ceases not to admonish every one night and day.[226] He was as a father to the Thessalonians, instructing every one of them that he should walk worthy of God.[227] In like manner he admonishes the Colossians, so that he may present every man perfect in Christ Jesus.[228] His endeavor to minister to all men through personal contact appears in his words: "I become all things to all men, that I might save all." [229]

The history of the Church shows that her ministers tended to individualize contacts. The catechumenate, and the *"disciplina arcani,"* especially the care of sinners and the lapsed,

[219] Luke XV, 7.
[220] John X, 3.
[221] John IV, 7 ff.
[222] Luke XIX, 2.
[223] Luke IX, 52 ff.
[224] Mat. VIII, 18; XV, 22–28; Luke XVIII, 18; XXV, 10.
[225] In Joppe, Peter goes to the house of Dorcas to raise her from death to life (Acts IX, 36 ff.)
[226] Acts XX, 31.
[227] 1 Thes. II, 11 ff.
[228] Col. I, 28.
[229] 1 Cor. IX, 22.

are specific cases of individualization. Origen says: *"Errat et una pastoris ovicula, sed grex una carior non est."* [230] Tertullian follows this up with the words: *"Una illa [quae aberravit] conquiritur, una pro omnibus desideratur."* [231] Gregory the Great says:*"Curare namque sacerdoti necesse est, quae, singulis dicat, unumquemque qualiter moneat."* [232]

The Church maintains this attitude in her legislation. The Canon Law on the title *"De Parocho"* obliges the parish priest to establish contacts with his parishioners. The Council of Trent declares, that "By reason of a divine precept it is obligatory on all who have the cure of souls, that they know their sheep." [233] According to the Code, "the parish priest is bound *ex officio* to exercise the cure of souls towards all his parishioners." [234] Hence it demands "that he know his sheep." [235] Personal knowledge, and hence contact, is thus made legally necessary for the cure of souls. The very reason for the law of residence is to make contact possible.[236] For, as Benedict XIV says: *"Residentiam quippe non cum inertia, sed cum laboribus coniungendam esse."* [237]

Besides such contacts as arise from preaching, educating, administering the Sacraments, and which are of a broad social nature, the law also requires many particular contacts. Thus the parish priest is admonished "to use great care in the Catholic education of children." [238] It is evident that contacts are necessary to carry out the law which demands that "he diligently guard the faith and morals of the parish." [239] Moreover, the priest in his contact with the boys of the parish is to encourage them to follow the vocation to the priesthood.[240] The care of the sick demands quite a number of

[230] *Contra Cels.*, III, 51.
[231] *De Poenit.*, c. 8.
[232] *Hom. in Luc.*, XI.
[233] Sess. 23 de ref. c. 1. cf. also Swoboda, *op. cit.*, p. 249.
[234] Can. 464, 1.
[235] Can. 467, 1.
[236] Can. 465, 1.
[237] Institutione 17, n. 6.
[238] Can. 467, 1.
[239] Can. 469.
[240] Can. 1353.

contacts of the parish priest [241]; above all, "he is not to expect that he be sent for, but he is to go to the sick." [242] Of great importance for our subject is the law which emphasizes the duty of "embracing the poor with paternal charity" [243] and "of fostering or instituting works of faith, piety, and charity." [244]

The latter law requires two sets of contacts. First of all, it appoints the parish priest to preside over all the work going on in the parish under the name of charity. Secondly, it obligates him to train the faithful to coöperate in the works of charity already existing and in such as need to be newly organized.

Thus, in the field of parochial charity, the parish priest assumes a position similar to that of the deacon in the early Church. He is the almoner of the poor, "communicating to the necessities of the saints." [245] But since the needs of many parishioners are massive, his contacts will have force, value, and result only if based on a well-planned charity organization. His contacts should uncover the many hidden and untapped resources of Apostolic charity in our parishes. They should awaken and direct the inner Apostolate of the Church and arouse its royal priesthood to deeds of mercy for the spiritual and physical welfare of the parishioners. From the days of the Apostles it has been the mission of priestly contact to arouse this Apostolate, and as a result it has made the history of the Church a history of charity.

IV. Conclusion

We can summarize the foregoing study as follows: Since the fourth century the parish has become the ordinary association in which Christ, the Church, and the priesthood realize the work of redemption. Its deepest social ethical char-

[241] Can. 468, 1–2.
[242] *Rit. Rom.*, tit. V, c. 4.
[243] Can. 467, 1.
[244] Can. 469.
[245] Rom. XII, 13.

acteristic is that of the brotherhood, which has no other law of life, both for the parish priest and the parishioners, than the law of charity. Charity operates through contacts. The growth, power, and beauty of the parish brotherhood depend on the contacts which the priestly ministry gives to parish charity. Hence only in proportion as the parish priest institutes and organizes charity in the parish brotherhood does he form the brethren after Christ and enable them to realize the established goods of the Catholic life.

CHAPTER II

THE CHALLENGE OF THE CITY

I. Introduction

Our next step takes us into the field of the actual conditions existing in our large city parishes. In the light of the theory stated in the preceding chapter, it is but logical to ask, what is the actual situation which the cure of souls has to meet in its ministry to the parish brotherhood in our large cities? The reason for the query is that any attempt on the part of the priest to realize the ideal of the parish brotherhood must necesarily survey and remove the obstacles which obstruct or frustrate the organization of charity in the parish brotherhood.

The writer is fully aware of the difficulty of the problem which he is tackling. Little statistical literature exists at present on Catholic parish problems. Some non-Catholics are seeking to gain scientific insight into their local church problems.[1] In our own circles much effort has not been given to scientific research along these lines; [2] and as a consequence, no scientific formulation of the precise difficulties, much less of their solution, has been undertaken. In view of this situation one feels, in undertaking a survey of these problems, the handicap which the lack of material based on scientific research puts upon him. Therefore, although I must

[1] Thus the Institute of Social and Religious Research, New York, has several studies on local church problems, e. g., 1000 City Churches, the St. Louis Church Survey, the Springfield Church Survey, Tested Methods in Town and Country Churches, etc.

[2] Dr. Shaughnessy has rendered a valuable contribution in his book "Has the Immigrant Lost his Faith?" The Directory of Catholic Charities lists several hundred parish charity institutions; the Reports of the Charity Bureaus are gradually building up valuable statistical material.

needs ask extenuation for the inadequate character of the sources which I quote to support my conclusions, I hope that my effort may induce others to study the problems involved more fully and thus gradually build up a scientific literature on the subject.[3] It is in this spirit, then, that I offer the following chapters on the major problems constantly recurring in our large city parishes.

II. Large Cities: the Battle Front

The battle line which offers the severest challenge to the pastoral ministry is the large city. The challenge arises out of the very growth of the American city. It grew too rapidly and, as a result, the process of urbanization has thrust huge populations into centers where conditions were relatively new to the city dwellers. It thereby intensified all social problems; for in the American city everything was new; the very cities themselves had to be built up.

1. European Cities

European cities offer no parallel development. It is true that most of them are the product of the last century. In 1800 Europe had twenty-two cities with over 100,000 population.[4] At the end of the nineteenth century, it had 136 such cities, representing twelve per cent of the total population of Europe. In 1910 it had 168 such cities, and in 1925, nine cities over 200,000.[5] Over twenty-five per cent of the whole population of Europe live in cities. But Europe already had the kernels around which the process of urbanization gathered its huge populations. Thus London had 864,000 inhabitants in 1800, 6,581,000 in 1900, and 7,476,000 in

[3] It is impossible to relate our facts directly to particular parishes; only an actual survey of the individual parish would be able to accomplish this.

[4] The statistics given here and in succeeding paragraphs are taken from Ellwood, *Sociology and Modern Social Problems*, p. 261, except where otherwise noted.

[5] *World Almanac* for 1925, p. 563.

1921.[6] Paris in 1800 had 547,000, in 1901, 2,714,000, and in 1924, 2,907,000.[7] Berlin had only 172,000 in 1800; in 1900, it had grown to 1,888,000, and in 1925, to 3,968,000.[8] Vienna had a population of 232,000 in 1800, in 1901, 1,674,000, and in 1924, 1,863,000.[9]

2. AMERICAN CITIES

The situation was different in America. From a small population without cities and with only a few towns, the United States grew to a mighty nation with the largest number of large cities of any country in the world. In 1800, it had a total population of 5,308,000,[10] but only five towns with a population of over ten thousand.[11] A hundred years later, in 1900, it had 280 towns with over 10,000 population each; in 1910, 367; [12] in 1920, 459.[13] The growth of large cities of a hundred thousand or more population is remarkable. In 1900 there were 38 cities with 100,000 population and over. In 1910, 50 such cities; in 1920, 68; [14] and according to the estimates made in 1924, 75.[15]

Germany and England are the only other countries which come any way near reproducing this process of urbanization. England and Wales had in 1921 forty-three cities with a population of 100,000 or over.[16] Germany had 47 such cities in 1925.[17]

The two most remarkable features of this process are the growth in size and numbers. The phenomenal growth in size is readily seen from the comparison of the population of

[6] *Ibid.*
[7] *Ibid.*
[8] *Statistisches Jahrb. d. Deutschen Reiches,* Insert.
[9] *World Almanac, loc. cit.*
[10] U. S. Census, Vol. I, p. 14.
[11] Ellwood, *Sociology,* p. 262.
[12] *Ibid.,* p. 262.
[13] U. S. Census, Vol. 1, p. 50.
[14] *Ibid.,* p. 51.
[15] *World Almanac,* 1925, p. 266.
[16] *Ibid.,* p. 571.
[17] *Statist. Jahr. b. d. D. R.,* Insert.

ten large cities decade by decade.[18] The rapid growth in numbers is evidenced by the fact that the number of our large cities has increased almost 100 per cent during the last twenty-five years. In 1900 we had 38 cities with 100,000 population each; in 1924 we had 75, an increase of 37. This development gives the United States 39 such cities over and above its nearest competitor in this process of urbanization, namely Germany, which has 47. There is no telling when this process will stop.[19]

III. Sources of Urban Growth

The basic source of the growth of cities lies, as is evident, in the growth of the total population. The city must have people to urbanize. The first official census in 1790 gave the total population of the United States as 3,900,000. In 1800 it totaled 5,308,000; in 1900, 75,900,000; in 1910, 91,900,000; in 1920, 105,400,000; and in 1925, 113,400,000.[20]

1. Natural Increase and Immigration

The growth of our population is due to natural increase and to immigration. Although immigration has been large,

[18] Cf. U. S. Census, Vol. I, p. 78.

[19] Ellwood says: "There are developing in this country certain great urban centers which promise to show, even in the near future, the most extensive urbanization of population known to the world; for example, a line of cities and suburban communities is now developing which will in the near future connect New York and Boston on the one hand and New York, Philadelphia, and Washington on the other. Thus in a few years, stretching from Washington to Boston, a distance of five hundred miles, there promises to be a continuous chain of urban communities with practically no rural districts between them. In a sense, this will be one great city with a population of twenty millions or upwards. Other urban centers, though not so extensive, are also developing at other points in the United States. It is safe to say at the end of the twentieth century this country will have at least a dozen cities with a population of over one million. Moreover, so far as we can see at the present time, there is no end in the near future to this growth of the urbanization of our population; for the causes of this great growth seem inherent in our civilization." *Sociology*, p. 265.

[20] U. S. Census, Vol. I, p. 14.

the major growth of our population has lately been from natural increase. This is evident from the fact that, from 1820, the first year of the census for immigration statistics, until 1924, 35,974,000 immigrants have taken up permanent or temporary homes in the United States.[21] The increase in the total population, therefore, is due more to births than to immigration.

2. THE SOCIAL SIGNIFICANCE OF IMMIGRATION

The natural increase of immigration has exercised a deep influence on the social character of our city population. In some States more than half the population is of foreign parentage.[22] The significance of this fact for cities and our parishes can be seen from the table given below.[23] The children of foreign parentage born in 1910 made up 35 per cent of our total population of 91,900,000.[24] This means that children of foreign-born parents make up the major portion of our youth in many large cities. The table given below shows the percentages of foreign born and of their children in the population of some large cities.[25]

[21] *Statistical Review of Immigration,* 1820–1910, p. 3.
[22] *Statistical Abstract of U. S.,* 1922, pp. 59–60.
[23] *St. Louis Church Survey,* p. 51, gives the following table:

Rank	*Catholic*	*Protestant*	*Hebrew*	*Foreign-Born Population (1920)*	
1	Boston	Los Angeles	Boston	Boston	31.9%
2	Cleveland	Baltimore	Baltimore	Cleveland	30.1%
3	St. Louis	Pittsburgh	Cleveland	Detroit	29.1%
4	Detroit	Detroit	Detroit	Pittsburgh	20.4%
5	Pittsburgh	St. Louis	Pittsburgh	Los Angeles	19.4%
6	Baltimore	Cleveland	St. Louis	St. Louis	13.4%
7	Los Angeles	Boston	Los Angeles	Baltimore	11.4%

[24] Ellwood gives these figures: In 1910 Minnesota had a population which was 71.5 of foreign parentage; North Dakota, 70.6 per cent; Rhode Island, 68.7 per cent; Wisconsin, 66.8 per cent; Massachusetts, 66 per cent; Connecticut, 63.1 per cent; New York, 63 per cent; New Jersey, 56.6 per cent; Michigan, 55.5 per cent; Illinois, 51.9 per cent. *Sociology,* p. 206.
[25] The following figures are constructed from Ellwood:

IV. The Problem of Assimilation

The rapid urbanization of the native and foreign-born population in our large cities has created a peculiar social problem. Large cities in Europe have to deal only with their native people, as but few have a large foreign population in their midst, and none to the extent in which American cities have to meet the problem. Thus for each of the 1000 inhabitants of London in 1890, there were 630 natives, 307 were from other parts of England and Wales; 21 from Ireland; 21 from foreign countries; 13 from Scotland; 7 from the British colonies.[26] Germany has no statistics on immigration. Krose estimates that there are from 700,000 to 800,000 foreigners in Prussia.[27] However, of the 13,900,000 foreign-born in America today, 63.8 per cent have become naturalized or have taken out their first citizenship papers.[28] While naturalization helps toward quicker adjustment, it by no means infuses American ideals and standards, liberty and happiness into the foreigner's mode of living. This remaking process has become the huge problem of our American schools and homes, of the Church and of various social agencies.

	Foreign-born parents	Children
New York	40.4%	78.6%
Chicago	35.7	77.8
Philadelphia	24.7	56.8
St. Louis	18.3	54.2
Boston	35.9	74.2
Cleveland	34.9	74.8
Baltimore	13.8	73.9
Pittsburgh	26.3	62.2
Detroit	33.6	74.0
San Francisco	31.4	68.3

[26] Longstaff, *Studies in Statistics*, p. 174.
[27] Krose, *Kirchliches Handb.*, p. 365.
[28] Cf. Jenks and Lauck, *Immigration Problems*, p. 339.

CHAPTER III

HOW THE CHURCH MET THIS CHALLENGE

I. Growth of the Church

What the Church has done to assimilate the foreigner can be seen from its growth, which is a cross-section of the phenomenal growth of our total population. When Dr. John Carroll was appointed Prefect Apostolic (November 26, 1784) the Catholic population was 23,000 in a total of three millions. It was served by thirty-four priests,[1] had but few churches, no seminaries, religious orders, or charitable institutions.

Each ensuing decade saw a rapid increase in the number of Catholics. Thus, according to the figures which Dr. Shaughnessy has worked out, in 1790 the Church numbered 35,000 souls; in 1800, 50,000; in 1810, 95,900; and in 1820, 195,000. In 1830 it served twice as many as in 1820. In the following decade, 1830 to 1840, its membership again doubled. It practically tripled from 1840 to 1860. In the short span of two-score years—1820 to 1860—the Catholic population had increased sixteenfold. From 195,000 it grew to 3,103,000.[2]

The story of the ensuing years can be best described by adding the following figures by the same author to this total:

			Total
1870	Natural increase	660,000	
	Immigrant "	741,000	4,504,000
1880	Natural "	1,151,000	
	Immigrant "	604,000	6,259,000
1890	Natural "	1,400,000	
	Immigrant "	1,250,000	8,909,000

[1] Shea, *History of the Catholic Church,* Vol. II, pp. 257 sq.
[2] *Has the Immigrant Lost the Faith?* pp. 262–263.

1900	Natural increase	1,907,000	
	Immigrant "	1,225,000	12,041,000
1910	Natural "	2,006,000	
	Immigrant "	2,316,000	16,363,000
1920	Natural "	2,263,000	
	Immigrant "	1,202,000	19,828,000[3]

For the year 1925 he estimates the Catholic population at 22,250,000.[4] This is more than 5,000,000 above the government's census of 1927.

These millions are served by 17,681 secular priests in 17,380 parish churches and missions. The number of religious clergy is 6,671.[5] There are 103 residential sees, which makes the United States rank second to Italy in the number of bishoprics.[6]

1. AN UNPARALLELED PHENOMENON

This growth of the Church in the United States is without a parallel in the history of the Church. The Infant Church indeed grew very rapidly. St. Peter converted three thousand with his first sermon.[7] St. Paul evangelized Asia Minor and Greece, and established large churches in many cities. SS. Cyril and Methodius converted the Slavs; St. Patrick, the Celts; St. Augustine, the English; St. Boniface, the Germans. Each was a marvel of grace, personality, and energy. Each, however, had a struggle to keep the converts close to the faith.

The Church in the United States is as providential a marvel as any of these incidents. For, as Shaughnessy points out, "Not another instance in history is recorded, where mil-

[3] *Ibid.*, p. 190.
[4] *Catholic Telegraph,* Cincinnati, O., May 13, 1926. Cf. *N. C. W. C. Bulletin,* Nov., 1928, *"Catholic statistics for 1926,"* pp. 21 ff.
[5] *Catholic Directory,* summary, end of part II.
[6] The *Annuaire Pontifical,* 1924, p. 449, gives France 87, Spain 86, Brazil 54, Canada 35, Mexico 33, Ireland 28, Germany 22.
[7] Acts I, 41.

lions of different races and nationalities, of varied natural prejudices and leanings, made their way to a strange country, not *en masse,* but individually, there to build up what they found practically non-existent, a flourishing, closely knit, firmly welded Church in what was . . . a religious wilderness." [8]

There is no Church in modern history which offers even a strong similarity to these conditions. Ireland kept the faith through seven centuries of persecution. Germany, after the shock of the Reformation, knit its Catholics into a Church organization which is second to none in Europe. England saw its Catholicism suppressed, almost wiped out, yet kept a remnant, which in our day is again growing fast. But in each of these countries the Church already existed. In each there was a unity of stock, at least a foundation, a past with traditions, with glory, on which to build. In America, however, it was necessary to lay the very foundations. It was necessary to unify through the medium of the faith, heterogeneous elements from every nation of Europe into one living church. The Church in no other nation had such a problem of assimilating millions of immigrants into a growing organization, and this within the span of a little more than a century; or more accurately within the last twenty-five years of that century.

2. PARISH GROWTH

The social significance of this phenomenal growth of the Church in the United States for parish life can be seen in the following examples.

A. In New York

In 1826, New York City had but three churches with a Catholic population of 30,000.[9] This population grew slowly,

[8] *Has the Immigrant Kept the Faith?* p. 268.
[9] *Cath. Encyclopedia,* Vol. XI, p. 28, *s. v.* "New York."

until the Irish immigration, due to the potato famine in Ireland in 1845, and the German immigration, due to the Revolution of 1848, suddenly increased it. The effects of immigration can be seen from the fact that, from 1840 to 1860, twenty-two churches had to be built in New York City, fifteen for the Irish and seven for the German immigrants. To meet the further and larger tide of immigration between 1860 and 1890, forty-three churches had to be built. With the new immigration, especially from Poland, 24 churches were built between 1890 and 1900. Since 1900, 77 churches were constructed, partly to meet the spreading out of the population, and partly to meet the largest tide of immigration in American history.[10] From three churches in 1826, New York City has grown to 193 in 1926. Besides the 133 churches in which English is spoken, the metropolis has "national" churches for the Germans, Italians, Poles, French, Hungarians, Bohemians, Lithuanians, Greeks, Albanese, Greek Syrians, Greek Ruthenians, Slovaks, Spaniards, Chinese, colored people and deaf mutes.[11]

B. In Chicago

Chicago, however, shows a larger growth. When Bishop Bruté of Vincennes, Indiana, visited Chicago in 1833, the city had but one church with a congregation of 400 souls.[12] Thirty-five years later it had 34.[13] At the death of Archbishop Feehan, in 1902, it had 150.[14] From 1902 to 1910, 26 new churches were built, totaling in all 176 churches.[15] Since 1910, the number of churches has increased to 239.[16]

Of these 239 parishes, 120 are English-speaking and 119 "national" churches, 33 Polish, 31 German, 12 Italian, 9 Bohemian, 9 Lithuanian, 7 Slovak, 5 French, 4 Croatian, 2

[10] Based on data given in the *Catholic Directory* for 1925, pp. 121 ff.
[11] *Ibid.*, p. 193.
[12] *Cath. Encyclopedia*, Vol. III, *s. v.* "Chicago," p. 653.
[13] *Ibid.*, p. 656.
[14] *Ibid.*, p. 656.
[15] *Ibid.*, p. 656.
[16] *Catholic Directory*, p. 73.

Slovenian, 1 for each of the following, Chaldeans, Syrians, Hungarians, Mexicans, Belgians, Hollanders, Negroes.[17]

C. Other Cities

Other cities, such as Milwaukee, Cleveland and Pittsburgh, have the same acute problem. Milwaukee has 35 foreign-language parishes out of 54.[18] Cleveland has 51 national parishes out of a total of 89.[19] Pittsburgh has 38 foreign-language parishes out of 79.[20] The demotic character of these parishes is very much like those in Chicago.

D. City Situation Providential

As has been pointed out in the growth of large cities, the vast majority of the immigrants, from whom a very large portion of the Catholic increase arises, have shown a tendency to settle in cities.[21] This fact seems providential; for it is evident that it is easier to care for them when they live close together and in large numbers, than if they were scattered over the breadth and length of the land. This tendency of the immigrants to settle in the large cities has distributed the Catholic population of the sixty-five large cities of the 1920 census into 2500 parishes.[22]

3. THE SOCIOLOGICAL SIGNIFICANCE OF THIS GROWTH

A. In Its Physical Effects

The sociological significance of this fact is that the physical basis of parish life already exists in an organized form

[17] Based on information in the *Catholic Directory,* pp. 50 sq.
[18] *Ibid.,* p. 96.
[19] *Ibid.,* p. 306 sq.
[20] *Ibid.,* 592 sq.
[21] Shaughnessy, *Has the Immigrant Kept the Faith?* develops this point (p. 257.)
[22] Based on data in the *Catholic Directory.* Germany has 9578 parishes. The above figures for large cities is about one-fourth of Germany's total. (Krose, *Kirchl. Handb.,* p. 578.) Shaughnessy figures the average number of souls for each American priest at 940. (*Has the Immigrant Kept the Faith?* p. 262.)

in all our large cities. These parishes have their canonical lines, or at least a designated district or group of families. They have, therefore, their people and their parish priests. They are equipped to give their members the opportunity for divine services, reception of the Sacraments, the education of their children, etc. Their associated life is beyond the formative stage and has become an established social institution in our city life.

B. In Parish Management

The management of these parishes up to the present time was guided by practical judgment and experience rather than by any *ex professo* equipment in pastoral theology. Pastoral theology did not make itself felt practically, even in Europe, until the end of the last century.[23] Consequently parish priests were left to their own resources of faith, love, judgment, and experience. Conditions demanded that the parish priest be a man of sound judgment and wide experience. He had to found a parish, erect a church, school, priest's house, sisters' house, meet the ordinary and extraordinary expenses, etc. As a result he had to rely on his own powers and experience to meet conditions. There had been no such conditions before, and consequently there were no direct scientific helps in this type of work.

However, the parish priests, notwithstanding the arduous and engrossing work of large building programs, with the accompanying problems of debts, interest, etc., generally knew in round numbers the number of families in the parish, its financial condition and resources, its intellectual life, the social character of the people, the general conditions and relations of the rich and the poor, the religious and moral life of the parish district, the history and development of the parish, the type of ministry practiced by former pastors, its influence, successes and failures. The very "founding" of the parish helped them to know many of their people. It kept the

[23] Cf. Dorfmann, *Ausgestaltung der Pastoraltheologie,* pp. 219 ff.

parish spirit, if not always at a high grade spiritually, at least at a degree of tension, and brought most of the people within the ken of the pastor. "Socials" of one kind or another were employed to "raise money." The parish priest had to be a leader in these movements, and thus by necessity learned more and more about his people. The envelope collection, formerly used for Easter and Christmas collections only, and recently transformed into a regular collection system in many parishes, kept the pastor informed of the residence of his money givers. Societies were in their youth and first fervor, and added to the pastor's store of knowledge concerning his people. House-calls and census-taking were practiced by quite a number of the older men; but both methods have fallen into desuetude in many parishes. The house-calls led to difficulties between families, and the census was frequently out of date before it was completed.

C. Value of Such Management

The social ethical value of such management lay in the contribution it made to the social achievement of the parish. Concretely expressed, it built parishes, administered the Sacraments, educated children, instructed converts, managed and administered the parish social and financial life. But it lacked, in many instances, information about the individual in his associated life in city and parish. It was a partial and incomplete knowledge of the faithful. It was not equipped to diagnose the associated life of the city and the parish, in order to improve the individual in his Catholic life. Consequently, the needs of the individual arising out of this associated life, such as poverty, sickness, etc., the moral, economic, and spiritual needs of the individual in the vast process of associated city life, were not investigated, and therefore were given no coördination or systematic solution, and sometimes even no attention at all.

D. Membership Statistics

To substantiate this criticism, we point to the statistics, which the chanceries give to the *Catholic Directory*. The annual membership reported tends to be too low. Thus the Catholic population of the Archdiocese of Boston has remained at 900,000 for the years 1910, 1916, 1920, and 1924. Chicago reports 1,200,000 for 1906, 1,150,000 in 1910, 1916, 1920 and 1924. The decrease is apparently due to the establishment of the diocese of Rockford, with an estimated population of 50,000, in 1908. Cincinnati had a diocesan population of 200,000 in 1900, 1906, 1910; in 1924 it estimated its membership at 218,000, a gain of nine per cent in twenty-four years. Dubuque had 111,000 in 1910, 1916, and 1920, and 114,000 in 1924. New York listed 1,200,000 in 1900 and 1906; in 1910, and 1916, 1,219,920. In 1924 it estimated its strength at 1,273,000. It had, according to these figures, a gain of six per cent in twenty-four years.[24]

These statistics report a stationary membership from ten to fifteen and even twenty-five years. And this in cities such as Boston, New York, Chicago, Cincinnati, and Dubuque, which are important Catholic centers. Other dioceses reveal the same phenomenon. The evident conclusion is, as Dr. Shaughnessy points out, that these statistics do not represent any attempt to give the Catholic population, much less a quasi-census.[25] One can but draw the conclusion that neither the bishops nor their priests know how many souls they have under their respective jurisdictions.

E. Faulty Methods

Faulty methods in constructing membership statistics had more to do with creating this situation than the fact that parish management in large cities was overwhelmed with difficulties, which made it hard to know the number of souls

[24] Shaughnessy has compiled these figures (*op. cit.*, 200–201).
[25] *Ibid.*, p. 201.

in many a parish. A large number of our parishes were founded on the basis of the number of families in the district. An Irish family belonged to the Irish parish and a German family to the German parish, etc., notwithstanding the fact that they lived in the same neighborhood, often next door to one another, nay in the same house. This practice naturally led to listing the size of a parish according to the number of families. The practice was strengthened by many chanceries taxing the parishes pro family for various diocesan works, such as the bishop's cathedraticum, the seminary, orphans, etc. This method in turn led pastors, who did not care to have their families, which contributed regularly, taxed doubly for those who did not contribute, to the practice of reporting to the chancery only the number of families which were regular contributors. The parish priests knew these families through all sorts of contrivances, such as the envelope system, the monthly bulletin of names, etc.

However, the objective result of such practices has been harmful. First of all, the general practice of counting families is a "make-believe" that the parish priest knows his sheep. All that it means, as has been so evident from experience in the actual ministry, is that the parish priest knew *of* the family. He perhaps knew the person whose name was on the collection envelope, or one or the other member of the family. But there is no evidence that he knew the whole family and the individuals thereof with their personal dispositions and problems, and was actually practicing an individualized cure of souls. Secondly, the practice of reporting only such families as contribute regularly and omitting those who do not contribute, leads to falsified reports in that it fails to give the exact number of Catholic families in the parish. To make a distinction between contributing and non-contributing members is justifiable on ethical grounds. But to omit some families from the membership statistics of the parish on the score of not contributing, is doing the Church in the diocese harm. For if the Church is to meet the problems before her, both those that are of a practical and those of a

theoretical character, which require study, such as mixed marriages, divorces, fallen-aways, etc., then she must have absolutely reliable reports, reports which include every man, woman, and child, every institution and condition in the parish. Therefore, the first step toward achieving this type of individualized information is to give up the practice of establishing the size of a parish by the number of families it comprises. This practice has outgrown its usefulness. Like their colleagues in Europe, our parish priests must begin to *count souls*. Such a practice is far in advance of our present methods. Further, in order to carry on such a count and to keep it up to date, a new social instrument, a census-taking and keeping body, ought to be organized, in order that the parish priest may learn to know his parishioners and, armed with the facts, meet the problems which they present.

CHAPTER IV

GENERAL PARISH PROBLEMS

I. Who are Catholic?

Any program which purposes to count souls, must clearly define the question, who are to be enumerated as Catholics. Considerable confusion exists on this point. The saying, "Once a Catholic, always a Catholic," has a basis in Canon Law,[1] for the Code declares that even an apostate is not exempt from the laws of the Church. This principle is applied in the marriage laws.[2] However the popular understanding of the term "Catholic" does not follow the canonical use. In the popular mind an apostate Catholic is no longer a Catholic, although most people will add, "he ought to be a Catholic," "he is a fallen-away Catholic," "he don't go to church any longer," etc. Although it excludes apostates from the connotation of the term "Catholic," still the popular use of the word differs widely.

The qualifications demanded of a Catholic differ largely on the score of personality, position, philosophy of life, practice of religion, etc. Dr. Shaughnessy has grouped them under five heads. A Catholic may be a person: (1) who assists at Mass regularly on Sundays, receives the Sacra-

[1] Can. 87: "*Baptismate homo constituitur in ecclesia Christi persona cum omnibus Christianorum iuribus et officiis, nisi ad hanc quod attinet obstet obex ecclesiasticae communionis vinculum impediens vel loco ab ecclesia censura.*" Although the juridical bond which unites the Catholic to the Church is soluble, still, as St. Thomas says: "*Quia character baptismalis, quo quis populo Dei annumerantur, est indelebilis, ideo semper remanet baptizatus aliquo modo de ecclesia.*" (*Suppl.*, qu. 22, art. 2, ad 1.)

[2] Cf. Can. 1099: "*Omnes in catholica ecclesia baptizati et ad eam ex haeresi aut schismate conversi, licet sive hi sive illi ab eadem postea defecerint, quoties inter se matrimonium ineunt,*" are bound by the law of marriage. (Cf. Hilling, *Personenrecht*, p. 89.)

ments often, and contributes according to his means; (2) who hears Sunday Mass often, but not always, makes his Easter duty, or goes to the Sacraments at least once outside of the prescribed time; (3) who misses Mass on Sundays, yet makes his Easter duty; all three classes, however, bringing up their children according to the Catholic faith; (4) who do not hear Mass on Sundays, or receive the Sacraments at all, but marry according to the Church law, bring up their children Catholic, and call for a priest when sick; (5) who never assist at Mass, or receive the Sacraments, or bring up their children Catholic, yet call for a priest when someone in the family is dying.[3]

This first classification is evidently too strict, while the last is too lax. Nos. 2 and 3 evidently must be regarded as Catholics. However, many parish priests would not include those under No. 3 and above all not No. 4. The fear of taxation and the problem of parish division, which might result from a report that included them and thus raised the number of parishioners too high, would deter them. Dr. Shaughnessy thinks that those classed under No. 4 "retain a certain minimum of Catholicity sufficient to entitle them to the name of Catholic in the broad sense." He enumerates them as Catholics in his study on the number of Catholics in the United States.[4]

Dr. Shaughnessy, however, deals with the problem as a statistician. The parish priest in his official capacity cannot accept the criteria of a statistician. His criteria are those of the cure of souls. The first and foremost criterion is that which the minister of Baptism asks each individual: *"Quid petis ab Ecclesia Dei?"* The individual answers *"Fidem."* The minister further asks: *"Fides quid tibi praestat?"* The individual answers: *"Vitam aeternam."* Any person who perseveres in this baptismal condition, has the basic requirements for being a Catholic and, therefore, must be reckoned as such. But how can this perseverance be ascertained?

[3] Cf. *Has the Immigrant Kept the Faith?* pp. 215–16.
[4] *Ibid.*, p. 217.

There is only one way; it is the way by which it was first found out, namely, by a declaration of the individual himself. It is because we have neglected this personal declaration and profession on the part of the individual that we do not know how many Catholics we have in our parishes, and what their peculiar religious needs are. As soon as this personal declaration is had, many of the bugaboos, such as tax problems, parish splitting, etc., will vanish. For parish management would direct itself accordingly, and would classify its parishioners as it already classified some of them under the title of mixed marriages, etc. In order to count souls for the cure of souls in a parish, it is therefore absolutely necessary to have all baptized individuals in the parish profess and declare themselves Catholics. If some are discovered to be weak Catholics, the parish priest can apply special efforts to come in contact with them in order to save their souls.

II. A Common Attitude on Priestly Contact

Many parish priests seem to conceive direct touch and contact with all their parishioners as impossible of attainment.[5] It is a common saying among them that while it is possible in the country and in small parishes and towns to have each Catholic declare himself such and for the parish priest to work for each individual soul in his district, in the large cities social difficulties make it impossible for the parish priest to get into contact with the individual and show him the ethical value of the social processes, institutions, and relations which course through his life. The parish priest cannot establish sufficient contacts with the individual, in order to teach and guide him personally.

First of all, it must be pointed out that there is no difference between the souls in the city and those in the country. All souls have great value before God. Christ died for all.

[5] Swoboda discusses this attitude at great length in his book, *Grossstadtseelsorge,* pp. 234 ff.

The parish priest has a divine obligation to care for all the souls in his parish and to draw them all to himself, both those who are walking in the ways of truth, grace, and the law of life, and those who stand besmirched in the slough of modern city evils, such as the wayward, the delinquent, the evil-doers, etc.

The Divine Saviour points the way. Much of His ministry was exercised in the city of Jerusalem. He conversed personally with its people and their leaders. He willed to die outside its walls on Calvary. He rose from the dead and ascended into Heaven, just beyond its limits. He embraced all in His cure of souls, as is evident from His pardon of the Good Thief and from His words: "Father forgive them." His Apostles also worked in large cities. St. Peter went to Rome, the center of the ancient world, after a missionary tour, which took him to the cities of Antioch, Lydda, Joppa, and Caesarea.[6] St. Paul labored in the cities of Asia Minor and of Greece and finally in Rome.[7] Athens, Corinth, Ephesus, and Alexandria were Christian centers in the Apostolic age. It is certain that at the end of the second century there were many city bishops in Italy, for many attended Pope Victor's Synod in Rome (196–198).[8] Thus Christianity tended to develop as a city religion. The cities became the sees of the bishops, who were their original pastors. The reason is clear: the cities offered to these evangelists a permanent population to evangelize. The present distribution of dioceses in Italy still evidences this trend. For there is hardly a city of any size that is not an episcopal see.[9]

It follows that the cure of souls in the city is not essentially different from that in the country. The pastor has everywhere the same mission of coming in contact with the individual soul. All souls, whether in the country or in the city, are immortal, each has an eternal destiny, and the care of each is entrusted to the parish priest. The only dif-

[6] Kirsch, *Cath. Encyclopedia,* Vol. XI, pp. 747 sq.
[7] Prat, *Cath. Encyclopedia,* Vol. XI, pp. 569 sq.
[8] Cf. Hergenröther, *Kirchengeschichte,* ed. Kirsch, Vol. I, p. 130.
[9] Swoboda, *Grossstadtseelsorge,* pp. 247 sq.

erence between the cure of souls in the city and in the country is that the former is burdened with more intense demands than the latter. Although the needs in the rural sections of the United States are great, still those of the city are more intense, because they appear in an association of Catholics living in one limited district, and thereby affect the lives of all in the district.

III. General Environment in City Parishes

1. economic conditions

Since our large cities are for the most part great industrial and commercial centers, our parishes are surrounded by the whirl of modern industry and commerce. The parishioners live by it and in it. Thus in New York City, industry alone employs over 579,000 persons; in Chicago over 358,000; Detroit over 171,000; Boston over 82,900; Cleveland over 141,648; Buffalo over 70,000.[10] These figures do not include those who work in stores, banks, professional offices, etc. Since Catholics generally are one to six in our total population, they occupy a large place in industry and commerce.

Most of these workers must toil eight or more hours a day.[11] The majority of them work under insanitary conditions,[12] where fatigue and exhaustion wears out their bodies and souls.[13] About one half of them are underpaid.[14] The

[10] Biennial Census of Manufacturers, 1923, pp. 1392 ff.

[11] The *Monthly Labor Review*, May, 1922, p. 131, estimated the number of wage-earners in the U. S. at 25,000,000. Prof. John A. Ryan approximates the number of workers under the 8 hours a day standard between 1915–19 at three and a half millions. (*National Conference of Social Work*, 1923, p. 107.)

[12] Lauck and Sydenstricker say that the average American industrial establishment is by no means free from conditions which according to present standards and knowledge are distinctly insanitary. (*Conditions of Labor*, p. 217.)

[13] Leo Keller, statistician of the United Brotherhood of Maintenance of Way Employees and Railway Shop Laborers, says: "More recent investigations show that not only in dangerous lines of work, but in all industries, a permanent predisposition to disease and premature death exists in the the common phenomenon of fatigue and exhaustion. This danger is common to all workers." (Quoted in Spalding, *Social Agencies*, p. 174.)

[14] Lauck and Sydenstricker found in 1917 that "between one-fifth and

problem of unemployment hangs like a Damoclean sword over their heads.[15] About one-third live in subnormal and about one-tenth in acute housing conditions.[16] A great number have insufficient food both as to quantity and quality.[17] Material and mental competition absorb the strength of body and soul of most of these people. They concentrate their attention on earthly affairs, thereby dulling the perspective of eternity. They emphasize every need and want save that of religion. This isolation makes it difficult for the individual and also for the parish priest to have those contacts with his people which the Catholic faith presupposes and demands.

2. DEPENDENCY

It is no wonder, then, that many a parishioner falls in this economic unequal competitive struggle for existence. These are our poor. Their "economic powers are unequal to the struggle with the actual economic conditions." [18] Their lack of economic strength forces them into dependency. They become dependent on charity. Thus the New York Bureau of Catholic Charities assisted 10,779 families, totaling 46,178 individuals in 1925.[19] This is a small city in itself. Yet the Bureau declares that "the Catholic Charities Bureau

one-third of the male workers 18 years of age and over earned less than $10 a week, between two-thirds and three-fourths earned less than $15, and only about 10 per cent earned more than $20 a week." (*Conditions of Labor*, p. 29.)

[15] The U. S. Bureau of Labor Statistics in 27 cities in 1915 found 11.6 unemployed and 16.8 part-time workers (*Monthly Labor Review*, 1915, pp. 6–7.) Lauck and Sydenstricker come to similar conclusions (*op. cit.*, p. 100 sq.)

[16] Edith Wood says: "Roughly speaking one-third of all people of the U. S. are living under subnormal housing conditions, conditions which fall below the minimum standard, . . . and about a tenth are living under conditions which are an acute menace to health, morals, and family conditions, which tend to produce degenerate changes in those subject to them." (*Housing the Unskilled Wage-Earner*, p. 7.)

[17] Lauck and Sydenstricker found a great number of wage-earners, who could not purchase a sufficient quantity of food to satisfy their physical wants. The prices of meats made it impossible for them to obtain a balanced ration (*Conditions of Labor*, p. 290).

[18] Klumker, *Fürsorgewesen*, p. 18.

[19] Report, 1925, p. 9.

with the resources at its disposal is not able to care for all Catholic cases." [20] The Parish Visitors of Mary Immaculate have 25 visitors in 28 parishes in New York City. "During the year 1925 these women visited 94,848 families, consisting of 272,628 adults and 290,606 children," [21] who were dependent in one way or another. These figures indicate how wide-spread poverty is and how hard it hits parishioners in many a Catholic parish in New York City. On the word of its own experts, the charity of the New York parishes has not been able to take care of its own poor. The inference is painful. The Cincinnati Bureau of Catholic Charities took care of 4,866 cases of poor in 42 parishes in 1921.[22] The St. Vincent de Paul Society in the same city relieved 362 families, totaling 1364 persons in 36 parishes.[23] The report says that the volume of work is increasing. The Hartford Bureau of Social Service cared for 302 cases in 1924 out of 14 parishes.[24] The St. Vincent de Paul Society of St. Louis assisted 1526 families in 1926.[25] The Boston Bureau helped 11,406 cases in 1925.[26] Other cities represent the same phenomena. There can be no doubt, in the light of these figures, that dependency is a large problem in most of the parishes of our large cities. Yet little progress has been made in the way of inaugurating a series of surveys of parish poor problems. It is true that most of the developed Catholic parishes feel their responsibility to their own poor. However, little has been done to express this responsibility in a large organized way. The care of the parish poor has been handled more along general lines. For the special problems of dependency, such as the homeless poor, no keen parish responsibility exists.[27] The religious communities and not the parishes provide for these. As a rule only those who unmistakably make

[20] *Ibid.*, p. 7.
[21] *Ibid.*, pp. 9–10.
[22] Report, 1921, p. 16.
[23] *Ibid.*, p. 46.
[24] Report, 1924, p. 9.
[25] *Catholic Charities Review*, February, 1927, p. 76.
[26] Report, 1925.
[27] Kerby is of same opinion (*Social Mission of Charity*, p. 179).

their demands felt are given attention. Consequently many a case of poverty is overlooked or is befriended by non-Catholic charitable agencies. "So long, therefore, as a parish does not know all its poor and every type of problem presented by them, a flaw will remain in the foundation of our work." [28] Parish management is responsible for the consequences. It is entrusted with the care of these sheep of the fold of Christ, yet knows not who they are, wherein they are suffering, and whither they are tending.

3. RELIGIOUS CONDITIONS

The general religious condition in our large cities is appalling. The industry and commerce of our large cities have diffused riches and material progress among our people. But by the same token they have overemphasized the pursuit of material goods and comfort as one of the primary aims of life. The amount of comforts and luxuries, which many Americans can obtain, is fast becoming their standard of living.[29] Life is being measured and valued by income and the conditions under which it is earned.[30] The desire for material goods is the motive power of this progress.[31] Consequently irreligion finds a fertile field among our populace, especially among city dwellers. The vast majority of them are unchurched, because the majority of our population is unchurched. Our Catholics number 22,250,000. All other churches have a total membership of 30,728,000.[32] Our total

[28] *Ibid.*, p. 179.

[29] Prof. Bullock makes these elements the standard of living. He says: "The amount of comforts or luxuries constantly enjoyed by any class of men forms the standard of living of that class" (*Introduction to Economics*, p. 126).

[30] Frank Tucker made these items essential. "A standard of living is a measurement of life expressed in a daily routine which is determined by income and condition under which income is earned, economic and social environment and capacity for distributing the income." (*Charities and Commons*, Vol. XVII, p. 300.) Prof. John A. Ryan has criticised these standards in his book, *The Church and Socialism*, pp. 180 sq.

[31] Streighthoff, *Standard of Living*, p. 2.

[32] Estimated by statistician H. K. Carroll in Scanlon's *Social Facts*, p. 158.

population is estimated at 113,493,000.[33] This leaves 60,465,000 people in the United States without any church affiliation: a population almost as large as Germany, which has only four million people who have not declared any church affiliation.[34] The religious environment in which our Catholics live is, therefore, a decided obstacle to their establishing the full contacts of Catholicism. They live in an atmosphere where these contacts are constantly being negated by irreligion and indifference.

4. MORAL CONDITIONS

The conditions of morality in our large cities are also startling. The statistics of twenty-eight cities for the years 1917 to 1921 for a population over 100,000 shows a murder record greater than that of any other civilized country, *viz.*, 8,946 murders.[35] Prostitution flourishes in all our large cities. It is impossible to give an accurate account of this evil, yet it is estimated that there are between 200,000 and 500,000 prostitutes in our cities.[36] their patrons and exploiters increase the problem tremendously. Illegitimacy is also large. The United States Children's Bureau was able to count 32,000 children born out of wedlock.[37] 175,000 juvenile delinquents are brought before the courts each year.[38] Catholic children are largely represented among this number. Thus,

[33] *World Almanac,* 1925, p. 255.

[34] *Statist. Jahrb. d. D. R.,* p. 11.

[35] Fred L. Hoffman (*Spectator,* May, 1924) says this "is the most amazing murder record for any civilized country for which data are available. It indicates a state of affairs so startling and of such significance that no government, Federal or State, can rightly ignore the situation. . . . It has shown a persistent upward trend, which may be accepted as a definite indication that the moral and legal forces opposed to wrongful death are yielding to criminal and murderous instincts of a small but suggestive minority of American people." (Quoted in Spalding, *Social Problems,* p. 254.) Kalmer, Catholic chaplain at Illinois State Penitentiary, Joliet, Ill, constructed a table of the last 23 years covering 28 cities, which show these figures. In Spalding. *loc. cit.*

[36] Woolston, *Prostitution in the U. S.,* Vol. I, ch. II; Niner, *Slavery of Prostitution,* Ch. II; Queen and Mann, *Social Pathology,* p. 181.

[37] Scanlon, *Social Facts,* p. 67.

[38] *Ibid.,* p. 86. These figures are estimates made in 1918.

in Baltimore, in 1925, 3415 children were brought before the courts, of whom 940 were Catholics.[39] In 1922 there were 626 Catholic boys and 144 Catholic girls before the Juvenile Court in Pittsburgh.[40] Green Bay had 34 cases in 1923.[41] The Cincinnati Juvenile Court had 190 Catholic cases in 1921 and in 1925, from an unpublished report seen by the writer, over 500 cases.[42] New York had over 12,657 Catholic boys and girls before the Juvenile Court in 1924.[43] The problem is similar in other cities. How much of current literature, such as magazines, periodicals, novels, etc., is tainted with immorality is hard to estimate. One sees how great the problem is when visiting the police department of any large city which has confiscated such literature. The theatre and the movie are daily enacting immoral plays and offering immoral muck for amusement. Our public schools give no moral teaching whatever. Wm. Shepherd says that "Jewish, Catholic, and Protestant parents" tell him that "the God of morals and ethics isn't in our educational system and He isn't in enough of our homes." [44] The newspapers are a source of moral disintegration, particularly through deception, calumny, slander, and the commercialization of advertisements and news.[45] It is indeed a marvel how so many of our Catholics can live in these immoral surroundings and remain untainted. How many fall and never reach the confessional, only personal contact and investigation will reveal to the parish priest.

[39] Report, 1925, pp. 86–87.
[40] Report, 1923, p. 35.
[41] Report, 1923, p. 70.
[42] Report, 1921, p. 20.
[43] Report, 1924, p. 37.
[44] *Collier's National Weekly*, Sept. 29, Oct. 23, Nov. 15, 1924.
[45] Lahey, *Morals of Newspaper Making*, pp. 285 sq.

CHAPTER V

KINDS OF PARISHES

I. Canonical Status

Catholics in our large cities belong to one of two kinds of parishes, namely, either to an English-speaking parish or to a "national" or foreign-language parish. The New Code of Canon Law gives both kinds of parishes a canonical status.[1] Formerly, the pastor of an English-speaking parish could claim individuals who lived in his district and spoke English, even though they were foreigners or of foreign parentage and were regularly affiliated with a foreign-language parish. The claim was often applied in practice and not only gave rise to much scandal, but resulted in serious harm to souls. However, the Code and many diocesan statutes have since remedied this evil by declaring both types of parishes canonical parishes and the pastors canonical pastors.

II. English-Speaking Parishes

The first English-speaking parishes served the Irish immigrants, who had no national language, save English, which had been foisted on them by their British oppressors. This circumstance was providential for the Church of America. For without one immigrant race which was largely Catholic and spoke English as its mother-tongue, the Church in America would still be a tower of Babel. If it had not been for the fact that the Irish spoke no other tongue than English, all our parishes would have been foreign-language parishes; for very few native-born Americans and very few English immigrants were Catholics. The Irish immigrants settled

[1] Can. 216, 4.

in exceptionally large numbers in the eastern section of the United States. Later comers did not affect the parish situation in the large eastern cities as much as in the West, especially in such cities as Chicago, Detroit, Cleveland, and Pittsburgh. Thus New York has 163 English-speaking parishes to 60 foreign-language parishes.[2] Boston has only 12 foreign language parishes in a total of 138.[3] Other cities like Columbus, Cincinnati, Indianapolis, Louisville, and St. Louis have an almost equally divided population of German and Irish extraction. Most of the German parishes since the war use the English language. The parish organization in Cincinnati holds a unique position. The majority of parishes were founded before 1900 and as a consequence were affected very little by later immigration. Seventeen of its 66 parishes were erected since that date, and serve the people who migrated from the "down-town" parishes to the hill-top suburbs. All but three of these are English-speaking. The majority of the people are of German extraction; the minority are Irish. Both, however, are mostly in the second, third, and fourth generation. Intermarriages between the nationalities are frequent.

The location of these parishes has given rise to the current distinction between "down-town" parishes, located in the city proper, and "suburban," located in the suburbs.

1. THE DOWN-TOWN PARISHES

The down-town parishes bristle with all types of problems. These are now our older parishes, and were built by the immigration population of the last century. As industry and commerce developed, factories, shops, stores, etc., were erected in these districts, and as a consequence they became very congested. In some places in New York and Boston

[2] *Catholic Directory*, p. 121 sq.

[3] This count is made on the information given in the *Catholic Directory* for Boston. It very likely has a larger number of such parishes, since it had a foreign-born population in 1920 of 31 per cent. Cf. *St. Louis Church Survey*, p. 51.

1200 people live on an acre of land. The Middle West Side of New York City, which is one of the few sections of a large city that has been scientifically studied, is a large city in itself. The region covers the territory south of Fifty-Fourth Street, west of Eighth Avenue, and north of Thirty-Fourth Street.[4] It covers 400 acres and contains 80 city blocks.[5] It had a population of 110,142 in 1910.[6] The majority of the blocks average a little over five acres and most of them have over 1500 people living in a block.[7] Three contain over 3000 people, four over 2500 persons per acre.[8] There were 323 industrial establishments in the district employing 8,355 men, 2,224 women, and 99 children in 1910.[9] The majority of the people are Irish; then come the Germans, then natives, and then a long row of other nationalities.[10] The Irish alone numbered 8,352 families in 1910, or thirty-seven per cent of the total population of the district. The Germans numbered 29 per cent.[11] There are quite a number of parishes in this district to care for the Catholics; the most of them are English-speaking.[12]

The population of the down-town parishes is generally of the poorer classes. They live in tenement houses. Fifty-seven of the 80 blocks in the Middle West Side of New York City contain 2500 tenement houses with an average of 44 tenements to the block. Some blocks have as many as 60 tenements.[13] Although the owners were forced to make some improvements, still a great number of these houses lack light, sanitation, water, air, etc. Most of them were built before the reform law of 1901, which takes these basic hygienic elements into consideration.

[4] Cartwright, *The Middle West Side*, p. 2.
[5] *Ibid.*, p. 2.
[6] *Ibid.*, p. 4.
[7] *Ibid.*, p. 5.
[8] *Ibid.*, p. 5.
[9] *Ibid.*, p. 47.
[10] *Ibid.*, p. 47.
[11] *Ibid.*, p. 47.
[12] *Catholic Directory*, pp. 121 sq. The writer tried several times to obtain the exact number, but always failed.
[13] Cartwright, *The Middle West Side*, p. 4.

In other cities, too, many down-town parishes have an acute housing problem, *e. g.,* Washington, Boston, San Francisco, Baltimore, Chicago, St. Louis, Philadelphia, Grand Rapids, Columbus, Minneapolis, and Cincinnati.[14] Mr. Veiller, the father of much national housing betterment in the United States,[15] said in his report to the National Housing Conference in 1916, that the slums of Cincinnati and St. Louis embodied his idea of hell.[16] The West End of Cincinnati, which is one mass of tenements, factories, shops, warehouses, etc., has five English-speaking Catholic parishes for white and two for colored people. Its Brighton-Mohawk district was considered by a group of Social Workers, known as "The Social Unit," [17] as a center embodying an aggregate of social problems typical of all our large cities. This district is cared for by one parish. It is impossible to state how many Catholics, good, bad and indifferent, live there, for no thorough census has been attempted for years. Besides bad physical conditions, such as large families living in two or three rooms, with little privacy and often in immorality, amid dirt and filth, with underfed children, with sickness and disease causing dire suffering, the religious situation is equally deplorable. Cases of missing Mass, neglect of Easter duty, mixed marriages, civil marriages, public school attendance, etc., abound.

The social settlements have a large experience in such districts. One of the deepest sources of disintegration which they have found is the weakening of the instinct for fellowship among the people.[18] Congestion and other causes, such as sickness, poverty, etc., make it difficult for them to learn to know even their immediate neighbors, in order to be on human terms with any considerable number of them. Many do not stay long enough in any one place to establish neigh-

[14] Wood, *Housing of the Unskilled Worker,* pp. 46 sq.
[15] Cf. *Model Housing Law.*
[16] Wood, *Housing the Unskilled Worker,* p. 57.
[17] *"The Social Unit,"* Cincinnati, 1921.
[18] Woods and Kenedy, *Settlement Horizon,* describes the pioneer days of the movement in the U. S., pp. 41 sq.

borly relations. There is consequently little chance for any type of charity agency to better their lives. However, there are people, like many of those on the Middle West Side of New York City or in the Brighton-Mohawk District in Cincinnati, who have been living in these districts for long periods of time. Some of the parents of these families were born and raised in these districts.[19]

However, our parishes have not laid hold on these neighborhoods. Little effort has been put forward with sound methods and distinct programs to find out the facts on health, economic conditions, recreation, sociability, education, morals, and religion in down-town parishes. The practice is by no means common among us to get a detailed picture of the parish district and to establish direct contacts with the populace, in order to influence their daily lives. Our knowledge of conditions in these districts is not such as to enable our parish priests to introduce large movements for the betterment of the people. Hence there is no effort on a large scale to bring the Kingdom of God into the culture and economy of these districts.[20] Method, program, contact, under the grace of God, can establish such fellowship, which will reproduce that brotherhood which Christ wills that all men shall enjoy, *viz.*, in loving one another as He loves us.

2. SUBURBAN PARISHES

The suburban parishes are better off as far as physical and material conditions go. Most of their parishioners either own their homes or have sufficient income to rent a suitable house. The size of these parishes ranges from a hundred to a thousand and more families. Most of these parishes engage in all sorts of social activities to bring the people

[19] Quite a number of such families are excellent in every respect.
[20] Cf. Keller, *Caritas-Wissenschaft,* p. 229.

together. They have societies, sodalities, clubs, entertainments, etc., which are constantly stirring up something new to keep the people up and doing.

Quite a large percentage of the population of such parishes have no need for clubs, entertainments, social activities, etc. These parishes are often designated as "bon-ton" parishes. The home life of their people is generally very good, as far as comforts and domestic peace go. The parishioners are generally professional men, business men, officers in industry and commerce, well-paid artisans, tradesmen, etc. Our priests do not always succeed in reaching the minds and hearts of these people. The Sunday sermon does not seem to appeal to them. The general run of talk at society meetings, men's clubs, women's meetings, etc., does not seem to be the right type of pabulum for their minds. Meeting such men and women in personal contact and at Knights of Columbus gatherings, Women's League meetings and clubs, one notes how pitiably ill-informed and uneducated many of them are in Catholic principles, thought and practice. They lack the Catholic world-view and are unable to evaluate the most elemental truths of the faith. Many hold erroneous views on industrial ethics, especially on the problems of rent, interest, profit, and wages. The full implication of the virtues of justice and charity has not yet dawned on them. Few of our rich Catholics have become prominent for their endowments of our schools or charities. Many have no secure hold on Catholic social ethics, and consequently lack an adequate idea of their personal function in the corporate life of the parish, the diocese, the city, the State, and the nation.

There is another type of suburban parish which is mostly made up of wage-earners. These men have built small homes or rent such homes at a reasonable rate. They lead a happy family life. Their income is sufficient to give them good food, clothing, comforts, recreation, amusements, and to take care of them in sickness, etc. They are generally loyal to

their parish, if the parish priest is active among them. They are liberal givers to the Church, often outclassing parishes where richer people live.[21] However, the great problem of these parishes is the creation of a Catholic culture among these people. Their play, their work, and their love must be made to feel the impetus of Christ as well as their prayer. The work problems of many of these people are great. They are craftsmen and belong to all kinds of unions. They hear all sorts of talk in the shop, the factory, or the labor union. Yet, as many a worker has declared to the writer, he has found little assistance from the parish priest in his problems. Too often the priest takes an attitude against the unions and the working man feels that the pastor is isolated and without any contact or understanding for his problems. The great need of these people is the right type of social ethical instruction.[22] The whole problem of vocational training, not only in its physical but also in its religious and ethical aspects, looms up in these parishes. The parish priest will have to meet the problem with his own resources, and he can better the situation only by using the friendship of other men to establish the right kinds of contacts with this class. He can expect no help from American Catholic literature, since it has given little attention to the vocational ethics of our workingmen. Further, attendance at Sunday Mass, prayer, mortification, profession of the faith, are not the whole of Catholicism, which is a religion for life, and hence *must be lived*. To express it in their lives, these men must have the truth and the ethics of their vocation preached to them by word and work. Hence friendly contacts with them are absolutely required.

[21] St. Mary's Parish at Dayton, Ohio, is an example in point. It has an average Sunday income of over $1000. (Financial statement, 1925, p. 4.)

[22] Ryan, *The Church and Socialism*, has a very interesting chapter on "The Church and the Workingman," which shows that "the necessity of both social teaching and social work by our American clergy is very great and very urgent" (pp. 152 sq.).

III. Foreign-Language Parishes

Foreign-language parishes have additional problems to contend with. They must care for the immigrant, who perhaps understands only his native tongue, or at least, understands his religion only when it is preached through this medium. He can confess, pray, etc., only in his own language. The general tendency is to keep the foreign language as long as the foreign-born are in the majority. However in many of these parishes those of foreign-born parentage are feeling the need of having their religion preached to them in English, so that they can the more readily adjust themselves to their present environment. Many persons of German extraction readily realize this and are often more progressive than their pastors in this respect. After the Cahensly trouble in the nineties,[23] many a pastor of a German parish became stubborn and refused to introduce English into his church. As a consequence many of the children trained in those days know little of the doctrinal side of their faith. The Poles are also very strongly attached to their native tongue. In Chicago the 75 foreign language parishes generally have each from two to six and more priests. The Polish parishes have very large schools, many with over 1000 and some over 2000 children.[24] In school work the Poles are better equipped than many other nationalities. Most foreign-language parishes of the East lack a parish school, especially in New York City, Boston, Philadelphia, Pittsburgh. The problem was so urgent in the Diocese of Pittsburgh that the Ordinary inaugurated a campaign for funds in order to erect elementary and high schools in all districts and parishes where there was a large foreign-born population. The magnitude of the problem is seen from the fact that there are over thirty-three different foreign languages spoken in this

[23] Cf. MacCaffrey, *History of the Church in the Nineteenth Century,* Vol. II, pp. 331–32.

[24] St. Adelbert 2617, St. Ann 1500, St. Casimir 1840, St. Hedwigs 2267, Holy Trinity 2788, St. Hyacinth 1671, St. Mary of Perpetual Help 1900, St. Stanislaus 2560. Cf. *Catholic Directory* pp. 50 sq.

diocese.[25] The problem of leisure is often great among the foreign-born and plays a large part in the practice of their religion. Thus a pastor in a mill-town parish in the Middle West related to the writer that before the United Steel Corporation reduced its long working hours, many of his Hungarian men worked from ten to twelve hours a day at the mills, and this seven days a week, with only one holiday every six weeks. The opportunity to go to church was absolutely wanting.

Despite the fact that a parish speaks a foreign language, there is often a lack of unity among the parishioners. Each individual adheres to the dialect, customs, manners, prejudices, fears, and loyalties which he has inherited from his home and environment. Few parishes in Germany have to reckon with such a mixed population. Berlin, it is true, has such parishes. But the people there are still in their own country and feel that they belong together. In an American foreign-language parish, on the contrary, there is a deep-seated antagonism, bred through centuries of provincial as well as national experience in Europe, which creates an almost incomprehensible amount of feeling, to which an outsider can seldom find the key. Racial and national loyalties are justifiable and precious, and are not to be condemned as such. They are not *per se* hostile to Americanism and create a problem only in individual cases. It is a question of developing in the individual a new alignment which will help him adjust himself to the changed conditions under which he must live here in America. Although his parish has given him an opportunity to practice his religion, it has seldom made itself a clearing-house where he can go for guidance when in doubt and distress. The parish as a parish has seldom been a bridge between his European and his American experience in such wise as to give them both a meaning and a sense of interrelation.[26]

[25] *Report* of the Conference of Cath. Charities, 1923, p. 11.

[26] Jane Addams, (*Hull House,* p. 235) found this bridging over a necessity for her settlement program.

This basic problem is accentuated by reason of the location of a great number of these parishes. Most of them lie in the congested districts of our large cities. Thus the Middle West Side of New York City had 528 Italian families in its 80 city blocks.[27] The Brighton-Mohawk District in Cincinnati has a large colony of Hungarians. The whole downtown section of Chicago is densely populated by foreign-born families. Often foreign language parishes are within a block of each other. This congestion leads to all sorts of social evils. Most of the dwellings are tenements and the "foreigners" are generally charged more rent for their rooms than the natives.[28] The lodging-houses among them reveal appalling conditions.[29] The Croatians, Servians, Roumanians, and Greeks have only five to ten per cent of women among them. They have, as a consequence, few boarding houses conducted by their own. English-speaking and German families will not take them in. Groups from six to twenty go into one house in charge of a "boarding boss" and his wife. Accounts are kept in a book, and every two weeks each man pays his share. Crowding under such conditions is inevitable.[30] Domestic tragedies, assault and battery, invade these communal households.[31] Uncleanliness is the rule; sickness is frequent; decency and morality are hard to observe.[32] Though the *Pittsburgh Survey* revealed that the parish priests of foreign-language parishes exercise great power over their people, it also found that the "difficulty has been to secure properly qualified priests to take charge of them. Hence most of these clergy are overworked." [33] Much is being done for the newcomers by keeping in touch with their conditions in shop and mill, in sympathizing with their struggles, in instituting and managing societies to help them

[27] Cartwright, *The Middle West Side*, p. 47.
[28] These localities are nicknamed "little Italy," "Dago Hill," "Hungary Hollow," etc. Cf. Lauck and Sydenstricker, *Conditions of Labor*, p. 306.
[29] *Wage Earning Pittsburgh*, p. 45.
[30] *Wage Earning Pittsburgh*, p. 46.
[31] *Ibid.*, p. 47.
[32] *Ibid.*, p. 49.
[33] *Ibid.*, p. 58.

in sickness and accident, in founding and controlling building associations, etc. The influence of the priest is generally limited to the adults who have come from abroad.[34] Hence, as the *Pittsburgh Survey says,*—"The forward problem of the Church thus becomes one of meeting the religious needs of men and women of Slavic blood reared in a new country." [35] It is a problem of taking care of children who are not so tractable as their immigrant fathers. It is further a problem of keeping in contact with all, both the foreign-born parents and their children, and in adjusting them to their new environment with the best of the culture of their fatherland and of America, and above all with the finest culture of Catholicism, which rises above nationality and race.

IV. Bi-lingual Parishes

There are a large number of parishes which use English alongside of some foreign language. These parishes are in a transition period. While seeking to do all they can for the foreign-born, they recognize the fact that a great deal of attention has to be given to their children. The parents' faith is generally strong enough to help them through in their new environment, but the children, especially those who grow up in congested districts of our modern cities, are by this very fact surrounded by all sorts of evils and dangers. If religion does not give them the principles to guide their lives, and train their character, most of them will never become strong religious personalities. The crime statistics ought to be kept in mind when dealing with the foreign-born and their children. The special prison census of 1904 showed that 23.7 per cent of the male white prisoners were foreign born.[36] According to these figures, crime among the foreign-born is not out of proportion to their numbers in the United States. The same census, however, showed that 29.8 of all

[34] *Ibid.*, p. 58.
[35] *Ibid.*, p. 59.
[36] Ellwood, *Sociology*, p. 214.

white male prisoners during 1904 were of foreign parentage, while the foreign-born at the time constituted but 18.8 per cent of the total population.[37] Thus there seems to be a tendency to crime among the children of the foreign-born. The probable explanation of this phenomenon probably is that the children of the foreign-born grow up in large cities, and particularly in the slum and tenement districts, where they are exposed to all sorts of vice. Another factor is that most of these children have no adequate parental control. Their parents often do not perceive the dangers in which the children live, and consequently fail to guide them accordingly. In the items of poverty and dependence the foreign-born are a great burden to the community. The special census report of 1904 gave the proportion of foreign-born among the poorhouse paupers as about twice that of the native born. The Commissioner of Immigration found in 1907–1908 that out of 288,395 inmates of charitable institutions, 60,025 were foreign-born, or about 21 per cent, and out of 172,185 inmates in the insane hospitals, 50,734, or about 29 per cent. The foreign-born did not constitute more than 15 per cent of the total population of both sexes at that time; whence it must be concluded that they contributed more than a fair proportion to the charitable institutions and insane hospitals. The experience of the charity organizations in many of our large cities on the whole confirms these findings.[38] Then too, as Jane Addams experienced at Hull House, and as every pastor in a foreign-language parish experiences, while the family tie between the foreign-born and their children is generally very strong, their pleasures, recreation, amusements, are not taken in common.[39] They seldom go out together. Hence individual attention is absolutely necessary in order to keep all the members of such families in the Church. The elements of disintegration are constantly at work, separating individuals more and more from one an-

[37] *Ibid.*

[38] Elwood, *Sociology*, p. 215. Professor Fairchild gives further evidence on this point in *The Greek Immigrant*, pp. 311–27.

[39] Addams, *Hull House*, pp. 213 sq.

other as far as ideals, culture, and the interpretation of life go. Direct contact through the medium of a language which the individual can understand, is therefore of the utmost importance in such parishes.

CHAPTER VI

SPECIAL PROBLEMS

I. Moving

A factor which plays an important rôle in the cure of souls in all types of parishes is the phenomenon popularly called "moving." Families either change their residence within the parish, or move to another parish, or leave the city entirely. This social phenomenon appears most strikingly in localities where the congestion is great, and in districts where most of the houses are rented. In many districts, the yearly rate of movement approximates one-third of the entire population of the city, according to the changes noted in the public school enrollment.[1] The *Pittsburgh Survey* found that the priests in the foreign-language parishes were constantly face to face with this problem.[2] Many pastors complain that they would have to sit on the "moving van" if they wanted to know all their people. In the face of this difficulty, parish priests can have but little contact with this floating population, and this lack of contact becomes appalling among the seasonal workers who wander from city to city. The migrant consumptives are not only a problem for the charity organizations, but also for the pastors. They must shift for themselves as best they can, without any organized priestly help. The problem of moving is, therefore, a great hindrance to the establishment of the necessary contacts for the cure of souls.

[1] Woods and Kenedy, *Settlement Horizon,* p. 65. In some sections of a city "moving" is larger than in others. Thus in St. Louis there are five sections where the mobility of the population ranges from 30 to over 45 per cent of the whole population in the district. (Cf. *St. Louis Church Survey,* p. 63.)

[2] *Wage Earning Pittsburgh,* p. 58.

II. Family Instability

The instability of the family also presents a grave problem to pastors in our large cities. The family bond of union is so easily broken, its common life is so easily dissolved, its love, sacrifice and service are so quickly cooled and so lightly given up through selfishness and self-indulgence, that thinking men wonder what will be the outcome of it all. There are some who see but little hope for the future. For them, "the problem of the modern family is whether permanent monogamy shall continue to exist or be the standard of western civilization. There are many who do not hesitate to say that the family in its present form of permanent monogamy will soon pass away." [3]

1. divorce

Divorce is the social expression of this instability. It has become a veritable "social disease" in the United States. As early as 1885, this country had more divorces than all the rest of the world put together.[4] According to Professor W. F. Willcox, there were 23,472 divorces in that year, while the whole of Europe had only 20,131.[5] Twenty years later, the United States had 68,000 divorces against Europe's 40,000.[6] While the population during this period increased only fifty per cent, divorces multiplied at rate of 160 per cent. The U. S. Department of Commerce Report for the year 1925 announces 1,182,005 marriages and 175,449 divorces.[7]

2. the catholic situation

In Catholic families instability has taken the form of

[3] Ellwood, *Sociology*, p. 137.
[4] *Ibid.*, p. 138.
[5] *Ibid.*, p. 138.
[6] *Ibid.*, p. 139.
[7] *Statistical Abstract of the U. S.*, 1926, p. 84. *World Almanac* gives 508,588 divorced persons in the U. S. in 1925. p. 264.

mixed marriages, separation from "bed and board," civil divorce and separation. Statistics as to the prevalence of these evils in our own ranks are meagre and fragmentary. A few dioceses report mixed marriages in the *Catholic Directory*. The rest of the data given is culled from the reports of several bureaus of Catholic Charities and of the St. Vincent de Paul Society. Thus the Archdiocese of Milwaukee had 2,897 Catholic marriages and 949 mixed marriages; [8] the Dioceses of Des Moines, 270 Catholic marriages and 164 mixed; [9] Fargo, 302 Catholic marriages and 140 mixed; [10] La Fayette (La.), 1,815 Catholic marriages and 138 mixed; [11] Omaha, 474 Catholic mariages and 161 mixed.[12] The Archdiocese of Cincinnati in 1921 had 233 divorces, which were handled by the Bureau of Catholic Charities. Both parties were Catholic in 120 cases; the wife in 107 and the husband in 109. Twenty-seven were known to have episcopal dispensation. The Bureau was able to bring about ten reconciliations.[13] The Catholic Charities Bureau in New York City interviewed at the Family Court 3,484 persons in need of financial aid or presenting a problem in family rehabilitation.[14] The St. Vincent de Paul Society of Detroit reported that it handled 41 divorce cases, 89 of women deserted, and 65 of men deserted and 106 separations.[15] The National Report of the Society states that its members helped in rectifying 305 irregular marriages.[16] These figures undoubtedly offer a cross-section of the problem in most dioceses; and were the full extent of the problem stated by an accurate survey, it would reveal what an immense field awaits the activity of our parish priests.

[8] *Catholic Directory,* p. 104.
[9] *Ibid.,* p. 347.
[10] *Ibid.,* p. 382.
[11] *Ibid.,* p. 467.
[12] *Ibid.,* p. 566.
[13] *Report of Bureau of Charities of Archdiocese of Cincinnati,* 1921, p. 20.
[14] *Report,* 1925; *Catholic Charities Review,* Jan. 1925, p. 12.
[15] *Report,* 1924, p. 11.
[16] *Catholic Charities Review,* Nov. 1925, p. 370.

III. Minimum Catholics

There is a general impression that a large number of baptized Catholics keep but a minimum of the practices of the Church. They do not hear Mass on Sundays or fulfill the precept of Easter duty, etc. Shaughnessy, in answer to the question of how many of our 22,225,000 Catholics belong to this category, says: "It is hardly fair to venture an estimate; it might be as low as 500,000; it might be as high as 1,000,000." [17] One thing is sure, namely, that they are not all immigrants. However, since the majority of our Catholics are of immigrant stock, it is evident that a great number of these "minimists" must be of this same stock. No matter what their national origin, they present a difficult problem. To reclaim them, the parish priest must know where they live and how to approach them, and he needs the contacts of others to lead him to them.

IV. Fallen-away Catholics

Bishop England of Charleston, South Carolina, in a letter to the central office of the Propagation of the Faith at Lyons, France, in 1836, estimated the number of Catholics who had lost the faith in the fifty years previous at 3,750,000.[18] The Lucerne Memorial in 1891, which was due to the efforts of Mr. P. P. Cahensly, stated that there was a loss of sixteen millions. Mr. Cahensly, in another memorial presented to the Pope in 1910, estimated the loss at ten millions.[19] The Abbé Villeneuve, at the Catholic Congress of Liége in September 1890, spoke of twenty millions.[20] Bishop McFaul of Trenton asserted in 1904 that the Church had lost 30,000,000 members in the United States.[21]

[17] *Has the Immigrant Kept the Faith?* p. 218.
[18] *Works* of Bishop England, Murphy, Vol. III, pp. 226 sq.; cf. Shaughnessy, *Has the Immigrant Kept the Faith?* p. 224.
[19] Shaughnessy, *op. cit.*, p. 232.
[20] *Ibid.*, p. 233.
[21] *Pastoral Letter,* 1904; Shaughnessy, *op. cit.*, p. 241.

Dr. Shaughnessy has tackled this difficult problem in his book, *Has the Immigrant Kept the Faith?* In studying each of the above-quoted assertions, he finds "that the various allegations cited are not based on statistics. Hazy, vague generalizations are baseless and incorrect, they are not worthy of credence." [22] However, he does not deny that there has been some leakage. The forces of evil are as effective in the United States as elsewhere. They cause their share of apostasy and defection here as well as elsewhere. This is the main and chief explanation of the presence of fallen-away Catholics in our parishes. It is not a condition that is in any way peculiar to the United States or to any particular period of time. There is no evidence to show that the loss due to this cause is any greater here than in other countries.

There is no way in which to estimate this loss statistically. Shaughnessy ventures this statement: "What the average number of fallen-away Catholics in each parish is, it is impossible to say, but if the average were as high as ten for each parish, the total for the country would then only be about 200,000—not a very high figure. If the average were as high as fifty for every parish (it is difficult to believe that it is so high) the total would then be about one million or about five per cent of the entire Catholic membership of the country." [23]

In Germany the figures for apostasy in 1923 were 18,075. In the five years from 1919 to 1923, 161,567 Catholics left the Church; 41,834 entered the Church and 5,217 of those who had left returned. The net loss was 114,516 in five years.[24] These figures are reliable, since Germany has established a census system which makes each man declare to what church his taxes are to go. However, such a declaration never indicates whether a man is a practicing Catholic or not. The total Catholic population of Germany in

[22] *Ibid.*, p. 244.
[23] *Has the Immigrant Kept the Faith?* p. 255.
[24] Krose, *Kirchl. Handb.*, pp. 461–462.

1925 was 19,322,031.[25] Accordingly it would seem that the estimates which Dr. Shaughnessy gives are not out of proportion with what we should expect.

At any rate the problem demands attention. The parish priest is responsible for these people as well as for those who attend to their religious duties. But to help them he must know who they are, what their difficulties are, and how they can be reached. He cannot meet this problem alone. He needs the contact of others to prepare the way for his ministry to these people.

V. Converts

Since our Catholic population, in comparison with the total population, presents a ratio of one to six, it is evident that there will generally be a large number of non-Catholics living in every parish district. About every other individual will belong to some Protestant denomination. From four to five individuals will have no church affiliation. Thus our parish districts offer us a very large field wherein we can spread the Kingdom of God. Dr. Shaughnessy has estimated the convert stock in the United States, that is, persons born of parents who were converted, at 1,271,000.[26] The total number of converts for 1918 was 24,552; for 1919, 23,625; for 1920, 28,376; and for 1925 over 24,000.[27] These figures compare favorably with those of Germany, which had 7,625 conversions in 1923.[28] Some dioceses, such as New York, Galveston, Green Bay, St. Cloud, report the same number of converts for consecutive years; others, like Chicago, St. Louis, St. Paul, Buffalo, Erie, Portland, Providence, which have large Catholic populations, make no report on converts at all. They very likely have a large number of conversions, which would bring the total number to a still higher figure. The total figure shows what can be done. Many par-

[25] *Statistisches Jahrb. d. D. R.*, p. 11.
[26] *Has the Immigrant Kept the Faith?* p. 251.
[27] *Ibid.*, 278–279.
[28] Krose, *Kirchl. Handb.*, p. 575.

ish priests have convert classes all the year round. Others merely interest themselves in those who come and ask for admittance into the Church. At present there is no systematic effort to ascertain who are open-minded and could be brought into the Church. A great field of activity lies ready here for the ministry of our parish priests. However, it is impossible for them to work this field alone. They need the help of others.[29]

VI. The Negro Problem

The Negro people constituted about ten per cent of our total population in 1910.[30] Twenty per cent of the total Negro population lived in cities of 10,000 and more inhabitants. The remainder lived in small towns and country districts.[31] The following cities had a high percentage of Negroes in 1910: Memphis, Birmingham, Richmond, Atlanta, Nashville, Washington, New Orleans.[32] Since 1920 there has been a large migration of Negroes to northern cities.[33] Cincinnati and Detroit have felt the impact of this migration very seriously. Both the Archbishop of Cincinnati and the Bishop of Detroit have instituted special movements with a view to make converts among these people.[34] Almost every large city has a parish for Negro Catholics. However, since the Negro people are generally allowed to live only in certain restricted districts, and since most of these districts are located in the down-town sections of the city, they become an object of the pastoral care of the parish priests in

[29] A very interesting study on convert making is *The White Harvest,* edited by John A. O'Brien. It should effect a new activity relative to convert-making.

[30] Ellwood, *Sociology,* p. 236.

[31] *Ibid.,* p. 239.

[32] *Ibid.,* p. 239.

[33] The migration has largely concentrated in a few industrial centers, such as Chicago, Detroit, Pittsburgh, and New York. In the decade from 1910 to 1920, the Negro population of Chicago increased by 148%. that of Detroit by 611%, and that of Cleveland by 308%. Cf. Louis I. Dublin, *Life, Death, and the Negro,* in *American Mercury,* September, 1927, p. 44.

[34] *Catholic Telegraph,* Dec. 16, 1926, p. 1.

these districts. It is a difficult problem, especially since the custom of "Jim Crowing" the Negroes is about as prevalent among our own people as among non-Catholics. There are many Negroes who want to do what is right, notwithstanding the environment in which they live, and hence there is a large missionary field among them. Although a bishop has established special parishes for the Negro people, this does not relieve the parish priest of a district where there are many Negroes from the obligation of trying to win them to the faith. However, since the parish priests in such districts are generally overburdened with work, they cannot cope with the situation alone. They must have help. They must have a survey made of the Negro problem in their parishes and then have a force of lay helpers who will coöperate with them in ministering to the needs of the Negro people. To expect one or two priests to handle the whole problem in a city is to expect the impossible. All the parish priests in the Negro district must do their part with the help of laymen, before any definite results on a large scale can be achieved. Only a program which is based on a detailed and encyclopedic knowledge of the whole situation, and which commands the services of the parish priests and enlists the coöperation of laymen, can win the Negroes for Christ.

VII. Sectarian Activities

There are over a hundred different religious sects in the United States. The larger bodies, such as the Methodists, Presbyterians, Baptists, Episcopalians, etc., have large programs of activity in our large cities. They use a great deal of lay help in their work, which embraces all sorts of endeavors; and their clubs, gymnasia, etc., often count many Catholic members. The Young Men's Christian Association is a case in point.[35] The churches are also active in community work, and in every movement which deals with the

[35] Cf. *Handbook of Social Resources* under each title for a list of social activities. For the Y.M.C.A. see pp. 295 sq.

interests of the neighborhood, the community or the city, they seek to gain a place and often succeed in occupying prominent positions. They erect their community and neighborhood houses in strategic places. Thus the Presbyterians have 22 neighborhood houses in districts which are overwhelmingly Catholic.[36] The parish priest, therefore, is very often confronted with the problem of shielding and protecting his parishioners from sectarian influences. Furthermore, there arises the problem of competition, in the sense that the Catholic parish must also contribute its share to community activities. Therefore the parish priest not only has to know these movements, but he must also know how far the interests of the Catholics in his parish are involved in them. However, the parish priest's time, energy, and efforts are limited. He cannot carry this load alone. He needs the help and coöperation of laymen, who will not only protect his people, but will also show the vitality, force, and superiority of Catholicism.

VIII. Other Problems

There are a large number of other social problems which confront the parish priest. Some of these will be left for Part II, where the diagnosis and treatment of each will be given along with the extent of the problem. Thus special study will be given to the isolated immigrants, homeless men, homeless women, widowers and widows, desertion, the immigrant family, ill-advised marriages, school attendance, the fallen-aways, the ignorant, the erring, the searchers for truth, the unmarried mother, the inebriate, children without parental care, special parish problems, mission problems, and propaganda work.

[36] Wilson, *Thirty Neighborhood Houses*, p. 18.

CHAPTER VII

CONCLUSIONS

From the foregoing discussion it must be concluded that the parish has paid its tribute to the times and their conditions in our large cities. Although the parish is a human association and demands contacts to carry on its work, it has failed in many instances to coördinate, adapt, and control the contacts of its individual members. The strong modern tendency to isolate, segregate and estrange individuals, one from the other, has made itself felt in the parish as well as in the city. The parish, therefore, reflects the trends of the times, whereby those of approximately the same income live in the same neighborhood, and those of the same racial characteristics reside in certain districts. Thus the rich live together in the "bon-ton" parishes, the wage-earners in less pretentious districts, the foreign-born and often their grown-up children in such places as are called "Young Poland," "Hungary Hollow," "Little Italy," etc. Friendships, intermarriage, association, and social intercourse continue to perpetuate this process of isolation. As a result sympathy and interest for others becomes atrophied. Men go about their affairs with little regard and interest for the lives of others. This phenomenon is readily explained. Their lives are built on fractional contacts and their relations with many of their fellowmen are entirely impersonal. As a consequence few know personally those who supply them with the very necessaries and comforts of life, such as the milkman, the grocer, the letter carrier, etc. They may know them by sight, but not very often by name. This complexity of modern life, and its cleavage between the rich and the poor, the cultured and the uncultured, the native and the foreigner, enter into

the very house of the Lord. Many are the Catholics who know their parish priest only from seeing him in the church, hearing him preach, receiving the Sacraments from him. Hundreds never meet him personally. Many never know the names of the assistant priests or what is going on in the parish.

Our parish priests, therefore, have also paid their tribute to the times and the conditions existing within their parishes. As the foregoing discussion has pointed out, they have been handicapped by these conditions and have consequently been unable to achieve personal contact with the majority of their people, and especially with those who need it most. It is true, there are exceptions; but these do not impair the truth of the general statement of the case. Most of our parish priests have been confronted by the facts of isolation, segregation, and estrangement. As a result of the lack of contact, they could not lay hold on the whole parish district in such a way as to bring it the fullness of the truth, grace, and the law of Christ, and the consequent culture of Catholicism. An active expression of Catholic culture in the daily lives of a large number of Catholics is therefore impossible, not to speak of leaving its impress on the general social life in our large cities, our States, and even in the nation as a whole.

In the light of the foregoing facts it must be concluded that the pastoral ministry in our large city parishes needs a new technique. It needs a new force of workers, or rather co-operators, who are inspired with active Christian charity and are conscious of their supernatural social relations. It requires Apostles who will contribute a spirit of friendliness and service to the parish, as the basic unit of the great Brotherhood of Love, the mystical body of Jesus Christ, the Church. Friendship is the foundation of all love and consequently also of the love of neighbor. Therefore the parish priest needs a band of workers who will spread this friendship and establish a fellowship by which he can come in contact with all his parishioners through the medium of lay

workers, who, in turn, will lead those who need his personal contact to him directly. He can, with the help of the layman, seek out the weak, the poor, the wayward, the fallen, the distressed, the lost sheep, etc. Alone, he will continue to perpetuate the conditions as described; but with the help of the laity he will achieve true leadership "in the Peace of Christ in the Kingdom of Christ" for all souls entrusted to his care.

The above-quoted phrase is the motto of our Holy Father, Pius XI. Alert to the needs of our times, he has urged in his Encyclical Letter, *"Ubi arcano Dei,"* the bishops and priests to establish the Lay Apostolate in their dioceses and parishes. Speaking of the Apostolic spirit, he says: "We mean thereby that fervent zeal which strives above all through persevering prayer, exemplary life, the spoken and the written word, and works of charity, to have the individual, the family and the state give the Sacred Heart such love and honor as are His due from them as their King. . . . Wherefore recall to the minds of the faithful of the laity, that they should become lay apostles both in their private and public life and under your authority [*i. e.,* of the bishops] and of your priests, in order to help spread the knowledge and the love of Christ, and thus earn the title of 'a chosen people,' 'a royal priesthood.' " [1] The social ethical need of our parishes is therefore that of the Lay Apostolate.

[1] *The Encyclicals of Pius XI,* edited by James H. Ryan, St. Louis, 1927.

PART II

THE WORK OF THE PARISH LAY APOSTOLATE

SECTION I

THE WORK OF THE LAY APOSTOLATE IN GENERAL

CHAPTER I

THE LAY APOSTOLATE MOVEMENT AND ITS OBJECT

I. The Work in America

Apostolic lay service, which directly helps the parish priest meet the needs that confront him in his parish, is still in the first stages of its evolution in the United States. It is merely beginning to emerge out of the wealth of the hitherto uncharted American Catholic lay activities in every field of Catholic endeavor into the position of a specialized work with a definite object and scope. It is merely beginning to awaken the priests in certain dioceses to the understanding of its necessity, nature, function, opportunities, and usefulness. It has but just started to arouse the Catholic social mind and consciousness in some parishes to their responsibility of accepting the duties of its service. It can hardly yet be called a movement, or even a process, for its work up to the present is still isolated. It is quietly and even obscurely working in parishes scattered here and there in our large cities. As a consequence it is impossible to know fully the character or describe the extent of the work which is being done.

By reason of this situation, it seemed advisable to divide the work of the Lay Apostolate into two sections. In Section I, we study the theory of the work of the Lay Apostolate, and in Section II, we outline the program of the Lay Apostolate together with some of the work, which has been attempted in America.*

* As this study was already set up, when Father Gareche's book "*Modern Parish Problems*" appeared, it was impossible to evaluate it for our subject.

II. Name

The service which is being rendered has received several designations. It is termed "parish social service," "parish charity," "parish social work," "home missionary work." As is evident, these terms have been influenced by social work and the mission idea. This phenomenon is to be explained by the fact that most of its advocates and workers up to the present time, no matter whether they are priests, religious or lay persons, have come to the work through the active or the scientific field of social and mission work. Thus the Parish Visitors of Mary Immaculate in New York City render such service as an organized "religious community of home missionaries, trained catechists and social workers." [1] The Servants of the Blessed Trinity, although founded for the home missions, also render such service.[2] The religious community and sodality work in Pittsburgh,[3] and the charity bureaus which maintain (under the direction of priests expert in charity work) workers, in parishes or in a district of several parishes, generally call the work they do, "social work" or "social service." [4] There is a tendency among social workers at large to designate such service as "spiritual social work." [5] Only a few writers have essayed to call its service "the Lay Apostolate." [6] In this study we will use the term "Parish Lay Apostolate" to express that organization of Apostolic charity which parish priests should give to their parishes.

[1] *Parish Visitor,* Feb., 1926, p. 1.
[2] *Catholic Directory,* p. 867.
[3] *Report of Conference of Cath. Charities,* p. 40.
[4] Halbert, *What is Social Work?* pp. 119 sq. Cf. also Kerby, *The Spiritual Quality of Social Work, Ecclesiastical Review,* April, 1928.
[5] Thus the Bureau of Cincinnati formerly had the name of "Bureau of Catholic Charities and Social Service" (cf. *Report,* 1921) and that of Hartford is known as "the Diocesan Bureau of Social Service." (*Report,* 1924.)
[6] *America,* Vol. xxvii, Aug. 26, 1922, p. 455: "The Lay Apostolate in Pittsburgh."

III. The Lay Apostolate in Germany

The Church in Germany is far ahead of ours as well as of the Church in other European countries in this type of Apostolic service. It has a society which plans and organizes lay service with a view to help the parish priest in his work. It carries on "religious social work" (*religiöse Fürsorge*) in the parish through its "Lay Apostolate." [7] It uses the term "Lay Apostolate" as the general and popular expression for the specific work of giving a systematic and organized support to the parish priest through its lay workers, in order to help him achieve the supernatural purpose of the cure of souls.[8]

The German Lay Apostolate received its start from a layman, Dr. Fassbender, who vigorously championed the work as early as 1906 in a small pamphlet.[9] Although the ways and means which he advocated were not adopted, being based on the work of the Salvation Army and the Protestant "Innere Mission," he has the honor of having given the initiative to the movement. Five years later, in 1911, the national "German Charity League" [10] at a special meeting in Hanover organized "Die Freie Vereinigung für Caritashilfe in der Seelsorge." *i. e.*, "Free Union for Helping the Cure of Souls Through Charity." [11]

This union groups individuals and societies in one organization, in order to promote lay help in the pastoral ministry. It functions as a department of the German Charity League. Its purpose is to foster and develop, under episcopal authority, ways and means for a modern Apostolate of service in union with the pastoral ministry of the parish priest, and to

[7] Schmitz-Proenen, *Hilfe in der Seelsorge,* p. 15.
[8] Wiesen, *Seelsorge und Seelsorgehilfe,* p. 34, and *Neuzeitliche Caritashilfe,* p. 97.
[9] *Laienapostolat und Volkspflege,* 1906.
[10] This is the official English translation of the German title, "Der Deutsche Caritasverband." Cf. Krose, *Kirchl. Handb.,* for a description, pp. 160 sq.
[11] *Caritas,* 16. Jahr., 1910–11, pp. 161 sq.

bring persons active in this work into mutual relations with one another. It seeks to realize this purpose: (a) by gathering and publishing scientific and practical material for the work; (b) by holding conferences and lectures to arouse Apostolic thought among the clergy and the laity. All Catholics who support this type of service, either by personal work or material means, are eligible to membership. Its officers are: a president, a vice-president, and a general secretary. The general secretary conducts its business affairs and is in fact the director of the whole movement. His offices are located at the central offices of the German Charity League, Freiburg i. B., whose president is *ex officio* a director of this union.[12]

The most important part of its work has been with the parish priests. It is awakening and arousing them to the need of organizing a Lay Apostolate in every parish. Nearly all the leaders in the movement are priests, and most of the literature is written by priests. Since 1923, the movement has succeeded in having the Ordinaries of the important sees of Cologne, Freiburg, Breslau, Paderborn, Osnabrück, officially recognize the "Lay Apostolate" by drawing up programs and standards for the operation thereof in their respective dioceses.[13] A practical result is the organization of the Lay Apostolate in over 300 parishes throughout Germany, which are united with the Union.[14]

This development has given the whole movement in Germany a pastoral trend. It has even affected its very name. The founders of the Union designated its work as "charity-help." But in 1922 the Union adopted the term "*Seelsorgehilfe*" as the official and technical designation for the specialized work of the "Lay Apostolate." It thus left out the word "charity" and stressed the term "cure of souls" as the object of its "help." [15]

[12] Wiesen, *Seelsorge und Seelsorgehilfe*, 2nd ed., p. 270.
[13] *Ibid.*, pp. 261 sq.
[14] *Bericht über die Tagung f. Seelsorgehilfe*, p. 38.
[15] *Mitteilungen für d. Freie Vereinigung d. Seelsorgehilfe*, No. 1, p. 1.

The German movement thus associated the service of the Lay Apostolate with the cure of souls, which is always embodied in the person of the parish priest. Therefore it seems better to stress the parish priest as the object of the service of the Lay Apostolate and to designate its work as "helping the parish priest in the pastoral ministry." This expression emphasizes the fact that the Lay Apostolate serves *the parish priest,* and thus avoids the objection that it is an attempt to laicize the pastoral ministry. It emphasizes a personal service which is an ordinary Christian duty, without connoting an invasion into the pastoral ministry, which requires a special vocation, ordination, and mission. All can help the parish priest; but he alone can exercise the pastoral ministry.

IV. The Lay Apostolate's Service to the Parish Priest

The Lay Apostolate, then, is designed to serve the parish priest by helping him in his pastoral ministry. It is to become an extension of the fatherly care of his priesthood through the expression of its understanding of its relations as a member of the parish fold to its fellow members, as one child of God to another. Its service is that of brothers to brethren in the parish brotherhood. It is to convey the influence of the "father," *i. e.,* the parish priest, to its brother parishioners. It is to bring his influence as pastor into every house in the parish and to every individual parishioner through deeds of love and mercy.[16] It is to help the parish priest transmit the blessings of the redemption to those entrusted to his care. It is to help him bring each individual in his parish into the possession of the threefold goods of the work of redemption, namely, the truth, the grace, and the law of Christ. Its purpose is not to invade the work, standardized by divine institution and commission in the priestly offices of teaching, administering grace, and guiding the individual in the law of life; but to help extend

[16] Wiesen, *Seelsorge und Seelsorgehilfe,* p. 22.

the influence of the parish priest in this threefold ministry.

The Lay Apostolate, therefore, brings a new and valuable force to the pastoral ministry of the parish priest and to the charity of the Church, namely, the systematic seeking out of those in spiritual and material need.[17] It seeks to come in contact with the estranged, the erring, the indifferent, the fallen-away, the minimum Catholic, the isolated immigrant, the homeless, the needy, and the newcomer. The influence of the parish priest does not reach these souls as it should. The Lay Apostolate seeks to supply personal contacts with such people, which is almost impossible for the parish priest to obtain through pastoral house calls. Through its knowledge of the charity resources of the parish, of the church in the city, of the city itself, etc., and of their application, it will prepare the way for the parish priest to save the souls of such individuals. It seeks to be of service in the rectification of marriages, in reclaiming the luke-warm and fallen-aways, in obtaining Catholic school attendance, etc. Its purpose is to make it possible for the parish priest to approach such cases sooner and to give him a full history of the case before it directly reaches him for his priestly ministry.

The Lay Apostolate therefore, is essentially a parish institution. It is to serve the whole parish association by "missionizing" it.[18] It is to act as a "go-between" between the parish priest and the parishioners. Since it is under the direction of the parish priest, it will know his mind and will, and will therefore be able to serve the parish as a religious associational process. Its personal contact with the individual will bring about those interactions, stimulations and responses, which every parish priest wants to realize in the corporate life of his parish. It will be an agency for mediating the extension of his influence. Further it will mediate the essential sociological fact of Christianity, namely brotherhood. Its personal contact and its individualized service

[17] *Ibid.*, pp. 23 sq.
[18] *Ibid.*, p. 15.

to each parishioner will be an expression of the parish's understanding of its discipleship in Christ in the bond of brotherhood.

It will serve the parish priest by giving the organized charitable efforts of the parish a new orientation. It will unite parish charity directly with the pastoral ministry of the parish priest. The situation which gave birth to the Lay Apostolate in Germany is very similar to our own.[19] (1) We are reaching only a part of the needy. As Christians, we cannot allow ourselves to wait till these unfortunate brethren call on us for help. We must seek them out. The Lay Apostolate makes it possible to reach every needy brother. (2) The charity resources of the large cities are growing. The Lay Apostolate is to mediate the knowledge and approach to these resources of the parish, of the community of the Church in the city, of the non-sectarian agencies, of the city, and of the State. It will obviate a serious difficulty in our present charity organization movement. It will introduce the parish as a factor into it. It will give it a decentralized element, which can handle at first hand the case *in situ*. Such organization will do away with the isolation which charity workers recognize in the present system. Further it will correct the tendency in present day charity work to isolate case work from the parish process and make it purely a work of the central bureau. (3) In both countries the Lay Apostolate has proven itself an admirable agency for firmly uniting charity work with the parish priest's cure of souls. This union is absolutely necessary for the pastoral ministry and the Lay Apostolate. For if we preach the basic law of the life of Christ and do not follow it up with deeds, our preaching will be vain. By deeds and works of mercy it shows that "faith worketh by charity."[20] Its personal service of friendship will relieve the need of its brothers, and in time its influence will elicit such responses as will make it possible for the parish priest to realize his cure of

[19] *Ibid.*, p. 78.
[20] Gal. V, 6.

souls in the individual for the upbuilding of the Kingdom of God and the perfection of the Communion of the Saints in him.

V. Our Neighbor: An Object of Service

This help of the Lay Apostolate to the parish priest in the cure of souls has, as is evident, another object in view. It is to help the parish priest by serving its neighbor. Father Wiesen, General Secretary of the German Union of Help in the Cure of Souls, has done much to clarify this object of the Lay Apostolate. He has pointed out that its purpose is to help those whose faith is vacillating or in danger, to win back the estranged and the fallen-away, and to strengthen parish life.[21] This purpose arises from the social ethical situation in which parish priests, both in Germany and in the United States, find their pastoral ministry.

1. Social Ethical Reason for This Service

Viewed as a social ethical process, the cure of souls seeks to regulate and govern the conduct and behavior of those who are entrusted to its care. It seeks to bring the common and established goods of Christ's truth, grace, and law of life to the individual, and to have him adjust his conduct accordingly.[22] To achieve this ethical purpose, the cure of souls must, through various persons and institutions, educate each individual by showing him how to do his part in the work of saving his soul, and to furnish him with such motives as will make him want to do his part. It normally accomplishes this task through the help of others, who are in duty bound to help under the obligation of justice in such institutions as the family, the school, the Church, preaching, Sacraments, societies, etc.[23]

[21] *Seelsorge und Seelsorgehilfe,* p. 38.
[22] Krieg, *Wissenschaft der Seelenleitung,* Vol. I, p. 1.
[23] Pruner-Seitz, *Pastoraltheologie,* Vol. I, p. 21.

But as the first part of this study has shown, this ethical process sometimes fails for the reason that some individuals in the parish do not come in contact with the ordinary educational processes of the parish. They lack normal ethical relations with this process. As a result, such individuals are isolated from the ordinary ethical interactions, interstimulations in the parish process, and by reason of this estrangement they fail to share the ordinary amount of truth and grace, which ought to call forth those responses in conduct which the law of life given by Christ demands.[24] They are consequently weak in their faith, or in danger of losing it altogether, or have already fallen away, or are estranged from the Church by sin, neglect, environment, or for other causes.

2. DESCRIPTION OF NEIGHBOR

Neighbors in need constitute the material object of the work of the Lay Apostolate. Hence it must seek out all individuals who have defective adjustments to their faith and to the parish which mediates this faith. It must give definite attention to every individual in the parish, who cannot or does not share the ordinary goods of the Catholic life. It must seek out those who live in unfavorable conditions and help them to remove the obstacles which obstruct their participation in these goods. It must also give its attention to the individual whose faith is disintegrating, whether he is rich or poor, whether the cause is environment, neglect, or sin. It must be concerned about the individual who does not fulfill his normal religious duties, and bring about in him such ethical changes as will enable or induce him to meet at least the elemental requirements of Catholic practice. Further, it must also when necessary, direct its attention to his ethical relations with others, in order that they will

[24] Scheuermann says: "The consciousness of the lukewarm, the indifferent, the newcomer, that they are not known by the parish priest, widens the breach between them and the Church." (*Unser Laienapostolat*, p. 1.)

permit him to live according to his faith. Finally, it must seek to discover his religious interests and qualifications and must strive to find a place for him where he can utilize the fellowship of Christ which the parish process mediates, to best advantage for himself and the Church.

CHAPTER II

THE FORMAL OBJECT OF THE LAY APOSTOLATE

I. Its Present Formulation

In general, the formal object of the Lay Apostolate in helping the parish priest and serving its fellow parishioners may be described as *charity*. By means of charity it seeks to express, apply, and achieve the fundamental law of brotherly love in the parish brotherhood.

The German literature on the Lay Apostolate stresses this elemental aspect with all the apparatus of dogmatic and pastoral theology.[1] However, it offers little help in its writings for the exact determination of *how* this charitable work of the Lay Apostolate is to assist the parish priest and to serve its neighbor. It has formulated its charitable service as a "support of the cure of souls," [2] as "a systematic and continuous missionizing of the whole parish;" [3] as "help in the cure of souls;" [4] but it has not described in exact and scientific terms the formal object of this "support."

II. The Contribution of Scientific Charity

The present status of charity and social work in general in the United States offers a basis for the establishment of the specific formal object of this particular form of charitable service. Its thought, experience, and practice have thoroughly formulated its own formal object and, therefore, furnish material for analyzing the formal object of the Lay Apostolate.

[1] Wiesen, *Seelsorge und Seelsorgehilfe,* pp. 119 sq., discusses the relation of charity to the pastoral ministry and lay help in this ministry.
[2] Wiesen, *Neuzeitliche Caritashilfe,* p. 97.
[3] Klinkenberg, *Theologie und Glaube,* 16. Jahrg., 1. Heft, May 1, 1924, p. 51.
[4] Schmitz-Proenen, *Hilfe in der Seelsorge,* p. 12.

1. THE THOUGHT OF SOCIAL WORK

One of the best analytic studies of social work has been made by Halbert.[5] He defines the formal object of social work as "the business of producing, changing or adjusting social organization and procedure in the interests of human welfare according to scientific standards." [6] He explains this as follows: Social work seeks to improve the adjustment of human beings to their environment and of environment to human beings. It consists in making the best adjustment possible in situations where the individual does not meet the requirements of society, or society fails to fulfill its duty to the individual. It gives every person who cannot or does not meet the ordinary demands of civilized society, definite attention, and every unfavorable condition, action. It prepares understandard individuals to perform their respective functions in the community. It cares for the deficient and changes bad industrial or social practices that are destroying or wasting human life. In brief, when there is some condition in which society or any of its members do not fulfill their normal functions, it remedies that condition by producing, changing, or adjusting social organization and procedure. It produces, changes, and adjusts social organization and procedure by influencing the conduct or activities of an individual in regard to any matters wherein he relates himself to others. It improves the relationships between people and the way they treat one another.

2. EXPERIENCE AND PRACTICE OF SOCIAL WORK

The experience and practice of social work evidence its attempt to realize and apply these basic sociological principles. The following case is illustrative:

[5] *What is Social Work? Survey Press,* N. Y., 1923.

[6] *Ibid.,* p. 25. Mary Richmond defines it in similar terms, saying that it consists of "those processes which develop personality through adjustments consciously affected, individual by individual, between men and their social environment." (*What Is Social Case Work?* pp. 98–99.)

"She was dressed in black, a woman whose strength lay in her repose; whose quiet personality bespoke the competent mother. She had come to the Central Office of the Society.

" 'I would like to speak to some one who knew Miss Henry,' she said.

" 'Miss Henry died nine years ago.'

" 'I have not been in this building since that time,' continued the woman, 'but today I felt I ought to tell some one in the Society what Miss Henry did for me.'

"Then she said that fifteen years ago she had come under the care of the Society's Gramercy District, of which Miss Henry was secretary. With the gentleness of one who has ceased to reproach the past, the woman told how, when she was twenty-one years old, she had learned that the man to whom she had been married was a bigamist. He had deserted her and her three children. In the shock of this crisis she thought herself convicted of immorality. Life seemed hopeless, and she began to drink. Then Miss Henry found her, convinced her of her innocence, steadied her, saw that the money needed to keep the family together was provided, and later found her work, so that for years she had been self-supporting. The children are now grown up and are contributing their share toward the income of the household.

" 'Miss Henry not only saved my home,' concluded the woman as quietly as she had begun, 'she saved my soul.' " [7]

An analysis of the case reveals that the first step of the social worker was to establish a friendly contact with her client. She then set to work to produce new adjustments. The first was a soul adjustment. It cleared her mind as to her innocence. Then came adjustments which changed the social organization and procedure of the client into new processes of relationships and procedure. The client gave up drinking, relief was given her family, and work was supplied. She became self-supporting. The result was that the social

[7] Watson, *Charity Organization Movement,* pp. 144 sq.

organization of the home was bettered and saved, and a deep influence was exercised on the soul of the client.

Another example of how social work endeavors to carry on its business of producing, changing, and adjusting social organization is illustrated in the following case, which gives what was done, the object sought, the device used, and the underlying philosophy. It is really an excellent piece of case work:

"A young couple were separated;—incompatible, they said. The little children were with the reluctant wife, and were supported partly by her and her relatives' efforts, partly by the husband's efforts. An interview was held with the rebelling man at his place of employment. The objective was to arouse a father's protecting instinct. The device used was to ask him what he thought was happening to his children. The underlying philosophy was that people should be motivated. Next he was told that his family would have to leave their present shelter with the wife's relatives. The objective sought was to force him to join in plan-making and to arouse his emotions. The device was to give the relatives' ultimatum. The underlying philosophy was, "As a man thinks." Next we asked permission to write to his relatives. The objective sought was to get his reaction to the request, which would give a better understanding of what led up to the family break. The device used was questioning him regarding living with his own family. The underlying philosophy—we all have something we are proud of in our past, which helps us build a better future after a crisis. By this time the children were in a temporary shelter. It was suggested that the father see them at this home. The objective sought was the hope that seeing his children might re-establish the bond of affection. The device used was the offer of making the necessary arrangements during his working hours. The underlying philosophy—belief in the power of a man to "come back." But the first steps are hard.

Contact has shown that a thorough understanding of the woman's character was necessary. She was, therefore, given

chances for a long talk. The objective sought was to help her analyze herself and to get her reactions to the present status of a broken family. The underlying philosophy was, "Know thyself," a first step in rebuilding. Next, an opportunity was given for the couple to see each other. The objective sought was to have matters talked over and joint planning begun. The underlying philosophy was that discussion hurries conflict to conclusion. Next, the children were carefully watched. The objective sought was an intelligent understanding of them during the period of parental conflict. The underlying philosophy was that children must not be made to suffer for inadequate parental care. Again, health care for all members of the family was arranged. The objective sought was that better health might improve the mental outlook. The device used was making the necessary dispensary and hospital appointments and arranging transportation. The underlying philosophy was that people must be shown how to use the medical resources of a community. Later they were urged to make subsequent health arrangements themselves. The objective sought, self-dependence; the device used, keeping the volunteer from giving motor aid; the underlying philosophy, that help given must not hinder the will power of clients. This is a typical service case as distinguished from a relief case. The father earns a real American living wage. The problem: a broken home to mend. Factors: parents caught in the present-day whirl of wanting a good time, each in his own way." [8]

The case seems clear enough, and hence needs no further interpretation on how the change and adjustment of social organization and procedure of the clients was attempted.

3. THE SOCIAL SETTLEMENT MOVEMENT

The Social Settlement movement has maintained a hold in many local communities by perseveringly doing the business of producing, changing, and adjusting the social organization

[8] *National Conference of Social Work*, 1925, pp. 255–56.

and procedure of the local community to the interests of its inhabitants. The Social Settlement accepts the needs of the neighborhood relations as the basis of its program of local organization.[9] It sets about through its workers to spread democratic fellowship from one person to another, from house to house, from street to street within the locality.[10] It establishes human relationships with the whole residuum of the inhabitants of the neighborhood. Its workers bring the atmosphere of common humanity with their neighbors. They begin the process of establishing contacts by the exchange of details on health, achievements, and hopes of the individual.[11] As contacts increase, individuals are influenced to join clubs for men or women, boys or girls. Adjustments are made in recreation, in culture, in industrial training, for women in industry, for those below the poverty line, in the standards of well-being, in families to institutions, to the neighborhood, to various races, etc.[12]

As a consequence of this Settlement method and program, covering the whole local geography, public health, economic conditions, recreation, education, and morals, the Settlements came into the possession of "a rival body of knowledge capable of being used to create a political substructure and superstructure analogous but superior to that of the machine. More or less consciously the encyclopedic detail of acquaintance and influence, accumulated by the settlement" [13] led it to undertake to produce, change, and adjust those things whose change was absolutely necessary for the welfare of the neighborhood. Housing campaigns, street paving and cleaning, district physicians, removal of refuse and garbage, problems of law and order, recreational facilities, etc., were brought to the public in full detail and as a consequence political solutions were obtained for these prob-

[9] Woods and Kenedy, *Settlement Horizon*, p. 65.
[10] *Ibid.*, p. 66.
[11] *Ibid.*, p. 68.
[12] *Ibid.*, chap. 4.
[13] *Ibid.*, p. 229.

lems.[14] Jane Addams' book, *Twenty Years at Hull House,* which reads like a novel, abounds in illustrations on practically every type of activity in producing, changing, and adjusting the social organization and procedure of individuals to their own needs and of the neighborhood to the needs of its clients.[15]

4. THE CHARITY ORGANIZATION MOVEMENT

The Charity Organization Movement in the United States was founded for realizing just this type of work, *viz.*, producing, changing, and adjusting the social organization and procedure of its clients.

The movement originated in London in 1869. It was introduced into the United States in 1877 by an English clergyman, the Rev. S. H. Gurteen, of Buffalo, who had been formerly associated with the Charity Organization Society of London. Boston, Philadelphia, and New Haven established similar societies in 1878 and Cincinnati, Brooklyn, and Indianapolis in 1878. New York organized one in 1882.[16]

The general practical reason for organizing these societies was to inaugurate a system of mutual help and coöperation between existing relief societies in the various cities. Warner says: "In nearly every instance the motive leading to these organizations is declared to be discontent with the prodigality and inefficiency of public relief and the chaotic state of private charity." [17] Their object and methods have the fundamental thought of coöperation between all charitable agencies of a given locality and the best coördination of their efforts.

The movement has laid down two basic principles. First it made it a fundamental principle that the society should recognize all forms of religious relief, all political affiliations, all nationalities. Impartiality is its watchword. From the

[14] *Ibid.*, Chap. xxi to xxvii.
[15] *Hull House*, pp. 281 sq.
[16] Watson, *Charity Organization Movement,* describes the beginning of the movement (pp. 172 sqq.).
[17] *American Charities,* p. 456.

outset it emphasized its non-sectarian character and repudiated any attempt at proselytism. Secondly, the movement made it a fundamental principle never to give relief in any shape whatever, but to investigate all cases and then refer them to a benevolent, religious, or secular society.[18]

From 1883 on, the movement spread throughout the country, and, according to some, assumed "an overlordship in charity." [19] In 1896 the Charity Organization Societies entered on an era of preventive charity, in such works as housing,[20] the prevention of tuberculosis; [21] for juvenile probation; [22] for legal aid; [23] for the improvement of the machinery of legal justice; [24] for the betterment of social conditions; [25] for the care of dependent children; [26] for a philanthropic publication, which developed into the foremost charity periodical in 1909 under the title *Charities and the Commons,* and since 1912 is published under the name of *The Survey;* [27] for organizing training for social work; [28] for meeting the problems of vagrancy and begging,[29] of desertion and non-support.[30] The dominant note of this modern philanthropy is "a determination to seek out and strike effectively at those organized forces of evil, at those particular causes of dependence and intolerable living conditions, which are beyond the control of the individuals whom

[18] Watson, *op. cit.,* pp. 182–183.
[19] *Ibid.,* p. 222.
[20] *Ibid.,* p. 287.
[21] *Ibid.,* p. 293.
[22] *Ibid.,* p. 297.
[23] *Ibid.,* p. 299.
[24] *Ibid.,* p. 300.
[25] *Ibid.,* p. 301.
[26] *Ibid.,* p. 303.
[27] *Ibid.,* p. 304. The movement had been up to that time under the control of the New York Charity Organization Society. In 1912 it was felt that a national organization was necessary. The New York Society therefore launched the Survey Associates, Inc., "to advance the cause of constructive philanthropy by the publication and circulation of books, pamphlets, periodicals, and by conducting any investigations useful or necessary for the preparation thereof" (cf. Watson, p. 306).
[28] *Ibid.,* p. 306.
[29] *Ibid.,* p. 310.
[30] *Ibid.,* p. 319.

they injure and too often destroy." [31] It therefore seeks to produce, change, and adjust social organization and procedure to the needs of its clients.

The movement assumed national proportions in 1905. In this year the Field Department of the *Charities and Commons* was organized, so that the charities of the country could coöperate in a national plan for spreading the principles and methods of charity organization.[32] This department had such success that twenty-three charity organization societies of the National Conference of Charities and Correction [33] in 1911 established a permanent organization among 129 societies in the country. It took the name "National Association of Societies for Organizing Charity, (later changed to the "American Association," etc., so as to include its Canadian members) and entered on the work of extending charity organization. In 1919 it had 180 member societies. There are in all over 300 charity organization societies in the United States.[34]

In order to accomplish its work in the single society, it uses the social case method "of doing different things for different individuals in such a way that the welfare of the individual and of society are harmonized as nearly as possible." [35] Its "case work method is the personality by personality method." [36] Thus it finds out "need by need, what is the best way out of a given difficulty, best for those on whom the need presses most heavily, and best for the community at large; and to aid in seeing each problem through to its final solution, including the removal of all preventable causes of poverty, either by measures the society launches itself or by measures it stimulates others to

[31] Devine, *Dominant Note of Modern Philanthropy,* National Conference of Charities, 1906, p. 3.
[32] Watson, *op. cit.,* p. 337.
[33] The Conference changed its name to the National Conference of Social Work in 1923; cf. *Handb. of Social Resources,* p. 196.
[34] Watson, *op. cit.,* p. 344.
[35] *Ibid.,* p. 114.
[36] *Ibid.*

launch." [37] Thus by personal contact with its clients it wields a mighty influence in producing, changing, and adjusting social organization according to the needs and interests of those clients.

III. The Formal Object of the Lay Apostolate Defined

The position of those whom the Lay Apostolate wishes to serve resembles that of social work. The situation of its neighbor in need and the parish priest's isolation from him arise out of the fact that the charity organization of the parish brotherhood does not reach these souls, as we pointed out in the first part of this study. Therefore any service to its neighbor in spiritual or temporal need must begin by establishing contacts of charity between the person in need and the parish brotherhood. The contacts of parish charity must open up to the individual the complete resources of the pastoral ministry and its friendliness, fellowship, prayer, faith, hope, grace, etc.

The object of social work is a purely natural matter; there is nothing supernatural about it. But it affords a basis for the following argument: If pure philosophizing on its work has led social workers to see that they can help their clients only by producing, changing, or adjusting the natural social organization and procedure of society to the welfare of these needy individuals, and since charity is supernatural only in the source of its energy, understanding and motive and absolutely human in its service, we must conclude that it, too, must produce, change, or adjust the social organization and procedure of the brotherhood wherein it operates and works. This brotherhood is the parish association. Therefore the improvement and adjustment of parish charity is the formal work of the Lay Apostolate. For in as much as the parish brotherhood has an essentially ethical character—it seeks, namely, to realize in the lives of its

[37] *Ibid.*, p. 106.

CHAPTER I

SOCIAL INQUIRY WORK

I. Service in the Parish

1. Necessity of knowing the parishioners

The first step in producing, changing, or altering the social ethical organization and procedure of the parish brotherhood is to find out who are the individuals that belong to its association. It is evident that the parish priest cannot exercise his cure of souls, as the Church desires, on all his parishioners, unless he knows them all. Neither can the parish as a religious association achieve its purpose of fashioning, coördinating, controlling, and influencing the interactions, stimulations, and responses of its individual members with the truth, grace, and law of life of Christ, unless it knows who the individuals are whom it must influence through its contacts. Knowledge of the individual is the first sociological requisite for helping him ethically. As Professor Keller says: "What our modern, fast-changing parish life needs is an individualized understanding of each person and family as they live in the dynamic process of the parish." [2] Knowledge, therefore, is the basis on which to construct the *"Status animarum"* which the Code demands that every parish priest should keep in accurate written form as far as his resources allow.[3] The present method of merely estimating the number of parish members is not only a mis-

[2] *"Nutzen der Pfarrkartei" in Oberrheinisches Pastoralblatt,* 19. Jahrg., No. 10, Oct. 15, 1917, p. 286.

[3] Can. 470, 1: *"Habeat parochus libros paroeciales, idest librum baptizatorum, confirmatorum, matrimoniorum, defunctorum; etiam librum de statu animarum accurate conficere pro virbus curet,"* etc.

take from the sociological point of view, but it actually obstructs the application of the social ethical standards of Catholic life to many individual members, since it does not know them. Finally, it overlooks the "forces" which stand at the command of the parish priest and can help him secure this knowledge. These forces are our laymen. The Lay Apostolate can and must assume this work of seeking out and accounting for each and every individual in the parish.[4]

2. CENSUS

A. Necessity

The Lay Apostolate can obtain a knowledge of who belong to the parish by a thorough census. A census is the only way in which the parish priest of a large city parish can obtain this information. In many countries of Europe, especially in Germany, up to the present, this information is gained in a great measure from the registration bureaus (*Meldeamt*) and from the bureau of civil marriage and vital statistics (*Standesamt*).[5] This is not possible in America. First of all, the State is not accorded the right to inquire into one's religion; and consequently our bureaus of vital statistics are not only incomplete, but also lack the chief item which is wanted, namely, the religious affiliation of the case in question. The information from such registration offices as those in Europe does not indicate whether or not a Catholic lives up to his faith. The individual may profess himself a Catholic, yet be entirely estranged from the Church, as is the case with many European Catholics. The only way to get at this knowledge is to take up a census and have each individual personally declare himself a member of the parish. When this point is reached, one can readily find out what unadjustments he has in regard to his faith.

[4] Wiesen, *Neuzeitliche Caritashilfe*, p. 97.
[5] Rüger, *"Kartothek und Laienhilfe"* in Wiesen, *Seelsorge und Seelsorgehilfe*, p. 195.

B. Nature of Census

The census, as we have seen, is the preliminary work of producing, changing, and adjusting the charity of the parish process. It must not be confounded with the First Interview. It is merely a survey, which ought to lead to further inquiries. Its purpose is to identify all its members and to know who belong to the parish. The census deals with all the parishioners; first interviews deal with those whose social ethical situation is out of alignment with the organization and procedure of the parish. Therefore the content and construction of the census must be guided accordingly.

C. Present Methods

The census reports which the writer has examined have been merely collections of names, ages and addresses. They had little social ethical value because they lacked social ethical information. The name, age, and address are necessary, but they may not be considered as the full content of a census. The *Rituale Romanum* requires for the *"status animarum"* that the reception of Confirmation be given for all grown-ups, and the reception of the Sacrament of the Eucharist for all children.[6] These are important items, which the pastor of souls must know. The question of the baptism of all children, church attendance of all, Easter duty, the character of the marriage, the school attendance of the children, membership in societies, occupation, are also basic social ethical items, which should appear in the census. They indicate the care and attention which these persons need from the parish priest and from the parish.

a. Census-Taking by the Assistants

Some parish priests assign the work of census-taking to their assistants. Equipped with the census forms, these

[6] *Rituale Romanum,* tit. X, cap. 6.

call at every house in the parish and inquire if Catholics live there. If so, they explain the reason for their visit, and ask for the desired information. However, this method has been generally recognized as impractical. First of all, the time element vitiates the whole census. The assistant can hardly call before nine o'clock in the morning or two in the afternoon. He has two hours in the morning in which to work. In the afternoon he can devote about three hours to the census. He misses many people who are out. The whole census takes several months—in some instances a whole year to complete. As a consequence, the census is for the greater part of its content out of date when the assistant has made the round of all the families. Some of the people will have moved out of the parish; others will have moved in. Then, too, many disagreeable experiences arise, which are apt to harm the work of the priest. Sometimes he is insulted, at other times the doors are locked to him. For these and other reasons the use of priests for such work is both unfruitful and uneconomical. Our assistant priests can be used to better advantage in other branches of the pastoral ministry, where the results are not nullified as soon as completed.

b. Sunday to Sunday Method

There are many parish priests who obtain a census of their parishes by distributing census forms on one Sunday and asking the people to fill them out and return them on the next Sunday. The rubrics of such cards are generally limited to names, ages, and addresses. One can hardly expect that any social ethical information will be imparted by the individuals concerned in such a quasi-public instrument. Then too, the method only reaches those who attend Mass on these particular Sundays. Hence it can hardly furnish a complete census.

c. Special Workers

Some progressive parish priests employ religious sisters as social workers and assign them the work of taking the census. The number of such parishes is not large; but it is a movement in the right direction. Thus the Parish Visitors of Mary Immaculate in New York City take care of census work, as do the Servants of the Divine Trinity, who are working in seventeen cities in the United States. The census-taking in such parishes is generally good. These women get the information wanted, record it, and then go to work on the problems and situation which the census reveals.

d. A Practical Example

A practical solution of the problem of census-taking was inaugurated in St. Lawrence Parish, Cincinnati, in 1920. A slip containing the rubrics of family name, address, father's name, mother's, children's, relatives, household help, and age of each, were distributed in the church on one Sunday and the people instructed to fill them out and return them on the next. The Married Men's Society, which was organized according to districts, with about twenty men under a captain to each district, was entrusted with the task of checking up each slip returned and to account for the residents in every house in their district. They were given two weeks' time to accomplish the work. At the end of this time, all census slips were sorted according to families and streets and then recorded in a loose leaf book constructed for the purpose. Although the census had no other object than to establish the identity of the parishioners, it succeeded in listing the Catholics belonging to 895 families.

D. Elements of Census-taking

The purpose of the census is to identify the members of the parish. The work of identification is accepted as the

first step in all social practice today.[7] A certain number of facts of uniform significance in the cure of souls must be obtained. This range of facts should include family name, maiden name of mother, husband's given name, all names of children, names of all other members of the household and their relation to the family, address, date and place of birth, nationality of the father, of the wife, the item of baptism, confirmation, marriage, date when, where, what parish, ages of children, baptism, confirmation, communion, school attendance, membership parish and Catholic societies, occupation. These facts are not only necessary for identification of the individual, but are also social ethical items, which condition the care that the parish priest and the parish must give to such as lack them.

E. Method of Taking a Census

These items should be printed on slips in an orderly and well plotted manner, so that they can be readily understood and easily read. There is no need of a special type of paper or size. The paper should be reasonably good and preferably about four by seven inches in size, which makes the slip easier to read and to handle.

These slips can then be passed out in the church on one Sunday and the people instructed to fill them out and return them on the next Sunday. They can be taken up by the collectors after the regular collection.

The Lay Apostolate now has material to work with. The slips should be sorted out according to districts. The worker takes her slips and begins the canvass of her section of the parish.

The canvass will establish a personal contact between the worker and the families assigned. This contact is of great social ethical value. For besides verifying the identification material already gathered, which requires no act of judgment, no choice on the part of the workers, she will have a

[7] Sheffield, *Social Case History*, p. 20.

chance to gain other types of helpful information. This information should have the character of what social workers call "relevance for treatment." [8] The worker should note any social or ethical situation or disability which she finds.

F. Facts Relevant for Treatment

The grouping of these facts necessarily rests on the relationships which are likely to come up in any family. For the census is not a special interview, but only a general survey. Consequently it should be on the outlook for such things as are wont to come up in any family. These facts can be grouped under the following ten headings, which will allow for noting the social situation as it exists; (1) General social ethical data; (2) Physical and mental conditions; (3) Industrial history; (4) Financial situation; (5) Education; (6) Environment; (7) Relations, if any, with social agencies; (9) Religious situation; (10) Basis for Treatment. These headings could be stamped on the back of the slip already in hand, or a new card printed, so as to allow for note-taking. But the worker should have some notion of what is likely to come under these ten captions. She should, therefore, construct a brief questionnaire which will list the ordinary facts likely to come up in any family. The one which Mary E. Richmond made ought to be consulted, because its matter is adaptable to the work of the Lay Apostolate.[8a] It is not to be filled out nor answered by each family. The worker must use judgment, and where she comes across any item in checking up on the material already gained, or suggested by the conversation, which throws any light on a social or ethical situation, this should be noted under its respective heading. The experience of social workers shows that it takes no acumen on the part of the worker to note some of these facts. Consequently there ought to be little difficulty for the worker of the Lay Apostolate to note

[8] Sheffield, *op. cit.*, p. 20.
[8a] Cf. *Social Diagnosis*, pp. 378 sq.

some of these facts on this canvass or survey. Thus whatever is correctly noted, will be of large service and value for the worker who is sent by the parish priest to hold the First Interview with the party concerned or with the family. A certain amount of useful information will be on hand which will help the worker to get an understanding of the social ethical situation and the personalities in the case, and thereby help her to examine, interpret, and diagnose the situation better.

3. RECORDS

A. Justification

When the identification material and the data relevant for treatment have been gathered, the question arises of how to preserve it. Some parish priests manifest a dislike and some even contempt for record-keeping. Many claim that they can trust their own memories and do not need any written records. If there are any parish priests who can do this, their number is by no means large. Memory is a deceptive faculty and can persuade the parish priest to think that he is doing as well by his parishioners as he really means to do. But records show what his efforts actually amount to. One who has a discerning mind and some experience can hit close to the mark in taking the records of a parish priest as a gauge of the effectiveness of his pastoral ministry. It is not too much to say, and charity work throughout the country verifies the fact, that poor records are a token of ineffective or superficial treatment of the people whose situations they record.[9] Therefore, to see just what type of work he himself is doing, would be justification enough for the parish priest to record information.

Records justify themselves also for other reasons. They lighten the memory load; they assemble information for ready and wider knowledge of the individual and his con-

[9] Sheffield, *Social Case History*, pp. 13 sq.

ditions; further, they not only are necessary helps for the workers of the Lay Apostolate, but they inform all subsequent workers, whether parish priest or layman, of the facts gleaned concerning any individual and his family.

B. Existing Devices

Existing parish record devices display no uniformity. Every parish priest who keeps records has a system more or less his own. The predominant method is undoubtedly that of the card system or loose leaf book, with the rubrics of family, age, address, and some or all the items given in the Ritual. In respect to uniformity of record, priestly practice in Germany is ahead of us. The German episcopate, at their Fulda meeting in 1919, authorized a uniform card system as a device for parish record keeping.[10] The Cologne Bureau of Church Statistics, through the efforts of Dr. Eitner and the Rev. Carl Kammer of Treves, has constructed a card 10.7 cm. wide and 15.7 cm. long, gray-white in color, with the titles, name of family, address, religion of husband and wife, marriage, whether civil, Catholic, or non-Catholic; names of husband and wife, when born, where, place of birth, religion, religious instruction, remarks; others in household, what newspapers.[11] Three hundred and fifty-seven parishes had adopted this card by the end of the year 1919.

C. Requisites for Records

Since parish priests in America have no such official device, they are thrown on their own resources for the construction of one. In planning a record, the most necessary form should be gotten together first. This is what is called in charity work "the face card" and serves as a family record. In constructing such a card, it is well to bear in

[10] Kammer, *Die Kartotek*, p. 8.
[11] *Ibid.*, pp. 8 sq.

mind five requisites, which experience has found necessary.

"(1) That it should be simple enough for the eye to take in its contents rapidly;

(2) That it should keep facts of a similar sort contiguous to each other; . . . all addresses at one side or end of the card, birthplace and nationality together, and so on;

(3) That so far as possible it should include only permanent facts;

(4) That it should include only those facts which can be accurately stated without qualifications calling for space;

(5) That it should be plotted out so that entries can be made by typewriter." [12]

The titles of the card should include those items which appeared in the census slips, plus those which were given for the canvass. The "Ames Case" face card, given by Mary E. Richmond, illustrates the qualities of a good face card record.[13] The social agencies of any city and the Department of Surveys and Drafts of the Russell Sage Foundation, New York, have good face cards and will undoubtedly supply samples suited for the work of the Lay Apostolate and the parish.

Next in importance is the street card. This record gives the distribution of Catholics throughout the parish according to streets. It will be an indispensable tool for the organization of the Lay Apostolate according to districts. It will show on its headline the name of the street and the number, and immediately under it the name of the Catholic party. Thus the number of Catholics on a street can be seen at a glance. Later on, in order to know who the neighbors are, other residents could be briefly accounted for. This would lead to the knowledge of the whole religious situation in the parish. This record should also be typewritten.

[12] Sheffield, *Social Case History*, pp. 49–50.

[13] Richmond, *Social Diagnosis*, p. 84, has a very good sample of a Face Card.

D. Diagnostic Summary

Besides these two records, the next in importance for the understanding of the case is the diagnostic summary. This record cannot be formalized as the others, since its content under the headings of "difficulties defined," "causal factors," and "assets and liabilities" will differ in each case. The summary should be constructed by the worker interested in the case, typewritten and filed immediately after the face card.[14] Some practical device for keeping the records together, whether through clamps or threads, should be adopted.

E. Treatment Record

The treatment record should relate the history of the treatment and of the continuing development of the problem. No formal rules can be laid down for this record, except that it ought to be of the same size as the other records, and kept with the face card record. The worker will have to study the better methods used and, through practice, arrive at the ability to construct the narrative of the story of

[14] Richmond, *Social Diagnosis*, p. 361, gives the following excellent example of a diagnostic summary:

May 19, 1909.

Ames, Thomas (36) and Jane (28), two girls, 6 and 2, and Mrs. Ames, mother.

Difficulties defined: Illness of breadwinner from tuberculosis; no savings. Ames unwilling to take needed sanatarium treatment, wife seconds him. Mrs. Ames described as "frail" (competent report needed). Older Child "not bright" in school (mental examination needed?)

Causal Factors: Of tuberculosis, not definitely known. (Family history? Housing? Conditions of man's work?) Of refusal of sanatarium care, Mrs. Ames' failure to realize man's condition, and her fears that home may be broken up. Of Alice's school record, not known.

Assets and Liabilities: Assets: (1) Man's temperate habits and affection for family; (2) excellent home standards of family; (3) dispensary's willingness to coöperate in persuading Ames to go away; (4) Miss Delaney's interest; (5) Mrs. Freeman, the wife's sister, and Joseph Ames are able to help with relief; other sources are Caldwell's and the church. Liabilities: (1) Man not a skilled worker. highest weekly earning $12; (2) needing immediate attention Mrs. Ames' opposition to sanatarium care as above. Items in brackets need to be supplied in case.

treatment in an orderly, logical, and concise manner.[15] This record and the foregoing should never be omitted; they are of utmost importance in keeping in touch with, understanding and serving the individual and the family.

F. Other Records

Other records which are part of the necessary apparatus of the cure of souls can be kept alongside of those mentioned above. Thus the baptismal, Confirmation, First Communion, marriage, and death records, will help to keep the face cards up to date. Then too, out of these records other statistical records can be constructed with the facts of each year under that of the preceding. Thus at a glance one could see the upward or downward trend in baptisms, marriages, deaths, marriage-revalidations, etc., in each year. The compilation of communion statistics, converts, minimum Catholics, fallen-aways, school attendance, membership in societies, etc., can also be made part of this catalogue by the Lay Apostolate. In this manner the whole catalogue would represent not only what is known of its parishioners, but what the parish priest and the parish are doing for them.

II. Service to the Individual

1. Character of the Service

The census and its subsequent canvass serve to identify those who belong to the parish. The information gathered will reveal many individuals whose social ethical situation and personality is unadjusted to the organization and procedure of the parish and to normal life. Now comes the work of following up this information by charitable action. The Lay Apostolate must at this point begin to achieve its formal

[15] Sheffield, *Social Case History*, pp. 164–165, gives a good specimen of this type of record.

purpose. It must undertake, now that it has found its material object, the process of producing, changing, and adjusting the social ethical organization and procedure of the individual and the parish process to the interests of its brother in need. It must set about the work of knowing and understanding its clients. Motivated by charity, it must begin the work outlined under the titles, First Interview and friendly visiting. Its direct mission of finding out the precise social ethical situation and personality of the individual, of defining and giving them treatment, must now be undertaken.

2. STEPS IN THIS SERVICE

The steps, whch the worker of the Lay Apostolate will necessarily have to carry out in the processes of social ethical diagnosis and treatment of the individual, can be summed up as follows:

(1) Inquiry into the present social ethical situation and personality of the individual and his past history.

(2) Examining the material gathered, giving the diagnosis and planning the treatment.

(3) Adjusting the individual to the plan, *i. e.*, instructing the individual and influencing him to want to do his part in the program.

(4) Obtaining the necessary coöperation of the individuals and groups interested, such as the family, parish priest, relatives, parish, etc.

(5) Adapting the plans so as to embrace the different interests of the individual, *e. g.*, adapting a health problem with a conduct problem or making a health cure also fit in with religious attention.

(6) Adjusting the plans of the individual with those, who are interested, as the family, parish priest, etc.

(7) Recording the facts of the case.[16]

[16] Cf. Halbert, *What is Social Work?* p. 56.

3. THE IMMIGRANT

The unmarried immigrant often presents the fact of social isolation. For a long period of years about two-thirds of all immigrants in the United States were males. In 1907, out of a total of 1,285,349 immigrants, 929,976 were males and only 355,373 females.[17] These facts indicate a homeless condition. Some indeed have friends, others have not. Some cities have greater problems in this respect than others. Thus Pittsburgh, whose total population is one fourth foreign-born, has Croatians, Servians, Roumanians, and Greeks who have only five to ten per cent women among them.[18] Hence the men of these nationalities have but few boarding houses conducted by their own people to go to, and must shift for themselves. Both the single men and women are exposed to all sorts of temptations and vices. Venereal diseases are prevalent among the Slavs in Pittsburgh.[19] Young women drudge in hotels, restaurants, and factories under conditions which their English-speaking sisters would resent. "If any persons need protection, these young women do. There was no adequate inspection of the labor employment agencies in Pittsburgh which solicit patronage among them, often to wrong them. Not only did some of these agencies make a practice of taking their money, but they sent girls to houses unfit for them. An innocent girl may learn the character of the house only when it is too late." [20] Although there has been no such survey of conditions in other cities as in Pittsburgh, they would undoubtedly reveal similar problems of social isolation and its effects.

Since the Catholics are numerous among the immigrants, the isolated immigrant presents a problem to the parish and above all to the foreign-language parish to which they belong or should belong. By reason of his social isolation, the immigrant may also be isolated from his Church. One of the

[17] Ellwood, *Sociology*, p. 210.
[18] Cf. *Wage-earning Pittsburgh*, p. 46.
[19] *Ibid.*, pp. 49, pp. 348 sq., fully describes conditions in Pittsburgh.
[20] *Op. cit.*, p. 49.

prerequisites to enjoying the normal Catholic life is wanting in his case, namely, contact with his fellow-Catholics who understand and know him.

The isolated immigrant, therefore, presents a field of work for the Lay Apostolate. Contacts must be established with him, in order to produce, change, or adjust the social organization and procedure of both society and of the parish to his interests. Only when the barrier of isolation is broken down, and the normal relationships of friendships and contacts with acquaintances adjust his life to the New-World environment, can he enjoy and love the normal goods of Catholic life and live the standards of life imposed by Christ. Untoward social conditions, which isolate the individual, often bring a *"non posse,"* even if he has the will to live a normal life in the Church. Therefore, it is absolutely necessary that the Lay Apostolate seek out these individuals, become their friend, and diagnose their situation and personality, and then help them out of their difficulties, in order that they may live Catholic lives. The factors to be taken into consideration in this work will be similar to that of "immigrant family work"; hence the necessary directions will be given there.

4. HOMELESS MEN

The census and its canvass in many parishes, especially those in congested down-town districts, will perhaps identify a number of men whose maladjustment involves social isolation. These are "the homeless men." Irwin Tucker classifies them into three groups—hoboes, tramps, and bums. "A hobo is a migratory worker. A tramp is a migratory non-worker. A bum is a stationary non-worker." [21] This grouping is rhetorical rather than adequate. Anderson's classification divides them into seasonal workers, migratory, casual laborer, migratory non-workers, non-migratory casual laborers, and bums.[22] But this division indicates only the economic

[21] *The World Tomorrow,* pp. 6, 262.
[22] Cf. *The Hobo,* p. 265.

side of the homeless men, not their social relationships.

The "homeless man" would be better defined as any man whose relationships with one family have been in part or in whole dissolved, and who has not as yet identified himself with another family.[23] It may include hundreds of men living in clubs and hotels, like the Fenwick Club of Cincinnati [24] and one in Milwaukee,[25] which were founded to bring such men under Catholic care and attention. It may include also those who live in boarding-houses or frequent workingmen's hotels, such as those of Msgr. Dempsey in St. Louis and of the Salvation Army.[26] The term itself does not necessarily imply a forlorn or penniless condition. Some "homeless men" may be married men with homes elsewhere, who have come to the city and met with misfortune. Some are men or boys, from the lad seeking adventure and the seasonal laborer to the homeless aged and the confirmed tramp. Mrs. Alice Sollenberger has studied them all in her book: *One Thousand Homeless Men.*[27] She divided them into four classes:

"(1) Self-supporting. All men of whatever trade or occupation who support themselves by their own exertions. Some are employed all the year round; some are seasonal workers; other casual laborers; but all are independent.

(2) Temporarily dependent. Runaway boys; strangers who lack city references and are not yet employed; men who have been robbed; victims of accident or illness; convalescents; men displaced by industrial disturbances or by the introduction of machinery; misfits; foreigners unacquainted with the language and not yet employed, and other men without means who could again become self-supporting if tided past temporary difficulties.

(3) Chronically dependent. Contains many of the aged, crippled, deformed, blind, deaf, tubercular, the feeble-minded, insane, epileptic; the chronically ill; also certain men addicted to the con-

[23] Cf. Solenberger, *1000 Homeless Men,* p. 3.
[24] Catholic Directory, p. 82.
[25] Established at the end of the year 1926.
[26] Cf. *Catholic Directory* for Father Dempsey Home, p. 202, and *Handb. of Social Resources in U. S.* p. 262.
[27] p. 10.

tinuous and excessive use of drink or drugs, and a few able-bodied but almost hopelessly inefficient men.

(4) Parasitic. Contains many confirmed wanderers or tramps; criminals; impostors; begging-letter writers; confidence men, etc.; and a great majority of all chronic beggars, local vagrants, and wanderers." [28]

Our faith does not allow us to neglect these least of Christ's brethren. They also belong to the Church, if baptized. They, too, must be brought under the influence of the parish process in order to change and adjust their social ethical organization and procedure.

The Fenwick Club in Cincinnati is doing splendid work with its 250 accommodations for those who can pay. It has a beautiful ten-story building with modern equipment in rooms, kitchen, recreation, chapel, etc. But it is merely meeting the need of the better classes of men and boys, and that only between the ages of 18 and 30 years.

Msgr. Dempsey's Hotel for Workingman in St. Louis helps men in all four classes given above. But it only meets the needs of those who apply.[29] Other cities have similar Catholic homes.[30] They are well equipped with personnel and physical appointments and are really far superior to the ordinary Salvation Army hotel.

However, something must be done for those who *do not apply* to these agencies and are living in the midst of our parishes. Since the census and the canvass or any other method may identify them as Catholics, the work of the Lay Apostolate should embrace these men and seek to help them in their various difficulties.

In order to diagnose their cases and to give them treatment, the worker must consider the following factors: (1) the homeless man's present situation must be found out; (2) his former home life must be investigated; (3) his work history must be studied; (4) his physical and mental condition must be established; (5) his intellectual, moral, and

[28] *Ibid.* p. 10.
[29] *Catholic Directory,* p. 202.
[30] Cf. *op. cit.,* pp. 155, 164, 187.

religious status must be defined, whether there are any vices, such as gambling, drinking to excess, the use of drugs, attitude to religion, his ideas about education, if he reads, if he desires a chance to get on his feet; what he expects from the Church, attendance at Mass; (6) Plans for the future must be examined, whether help can be expected from relatives, whether he has any plans for himself, what periods in his past life are considered the best, and can its conditions be re-attained. (7) Records of the findings should be made.

Since the social ethical situation of these men is bound-up with their isolation from normal life, the major task of the worker "starts with the renewing of former contacts or making new ones possible. It involves some scheme for enabling non-family men to participate in the affairs of economic, political, and other social groups. It includes the restoration of security and confidence that they will receive a square deal. It may not omit some provision for variety and adventure, but it will organize and control new experience with a view to making it contribute to the integration of personality. It will bring a few lasting friendships and some recognition from a larger number. In short, the task is one of restoring the man's social status and reshaping his personal life-organization" [31] with direct relation to the Church and the parish.

5. HOMELESS WOMEN

Tramp women are as familiar to charity workers as men tramps and their restoration to normal living represents even more serious and more difficult problems, according to Mrs. Sollenberger.[32] There are no available statistics on the subject. This is partially owing to the fact that most homeless women problems involve also other moral correctional prob-

[31] Queen and Mann, *Social Pathology*, p. 214. Richmond has a splendid questionnaire on the Homeless Man, which will be of aid in arriving at a clear understanding of his case. (*Social Diagnosis*, pp. 425 sq.)

[32] *1000 Homeless Men*, p. 190.

lems and are, therefore, usually put under other captions.

The problem is no small one for Catholic charity. There are over 120 Catholic boarding-houses for homeless girls and women in the United States.[33] The "Fontbonne" in Cincinnati, with its six story modern building and over 200 rooms, takes care of homeless business women.[34] Other homes, like the Ozanam Home in Brooklyn, care for 581; [35] the Catholic Aid Society of Buffalo, the Home of Our Lady at Ogdensburg, St. Joseph's Home at Chicago, St. Zita's in New York City, etc., provide for destitute women, homeless mothers with children, for shelter, food, clothes, railroad fares, placing of weak and maimed in proper charitable institutions, etc.[36]

These homes are doing excellent work; but they reach only those who apply or are sent to them. Ordinarily there is no field worker in the parish who is on the lookout for such women and interests herself in their social situation and personality in order to help them in their difficulties.

The Lay Apostolate, however, must interest itself in such women and seek to serve them in their various situations. The points given above for homeless men apply also to them. Where the situation is diagnosed as precarious to their morals or religious life, contacts and placing in Catholic shelter homes or boarding homes should be sought as quickly as possible. If environment, situation, and personality are normal, it is above all necessary to establish friendly relations with the homeless woman and adjust her social organization and procedure to the parish process. In becoming interested and active in the parish, the individual will come to enjoy a stronger and more effective hold on the normal goods of Christ's truth, grace and law of life, and thus be able to express better her discipleship in Christ, "who had not whereon to lay His head."

[33] *Directory of Catholic Charities,* p. xii.
[34] *Catholic Telegraph,* Oct. 26, 1926, Section 3, pp. 2 sq. It, however, takes care of those able, in most cases, to care for themselves.
[35] *Directory of Cath. Charities,* p. 217.
[36] *Op. cit.,* p. xxiii.

CHAPTER II

FAMILY CHARITY WORK

I. General Aspects

1. CHARACTER

Family charity work consists in making such adjustments as are needed in the family, in order to preserve its integrity and to promote better family life. It is needed in the supernatural interests of those who are not receiving those benefits which flow from participating in a good Catholic family life; and it is necessary in order to correct those members who neglect their family obligations or injure their families from within, as well as to correct those persons or conditions which injure the family from without. It therefore attacks the problems of defending, promoting, and stabilizing the Catholic notion of family life in the family itself, by making provision for the expression of the Catholic ideal, by safeguarding the stability of the marriage bond, by correcting moral delinquency, or removing ignorance or poverty, curing sickness, etc. These things affect not only the individual, but also the family as a whole. One of the first and fundamental needs of an individual is a good family life.

Formerly family welfare work stressed the need of solving the financial problems of the family, since bad financial conditions are the origin of a great number of family difficulties and problems. Today charity workers strive to give equal attention to the physical, intellectual, moral, economic, social, and religious factors along with the prob-

lems of finances.[1] The factors which family workers have strongly stressed, and wherein they deserve much admiration and emulation, are the defense and promotion of a right conception of family life and provision for its expression.[2] The worker of the Lay Apostolate must distinguish her work from all other family welfare work by bringing to it the Catholic concept of family life, and by making such provision in her client's family as will allow for its expression.

2. STEPS IN THE WORK

The steps which are peculiar to family charity work, are as follows:

(1) Inquiry as to the relation of the individual to his family and to the family situation as a whole.

(2) Diagnosing the cause of family difficulty and prescribing the remedy.

(3) Instruction of the individual in family duties and in family ideals according to Catholic principles.

(4) Obtaining the coöperation of others who affect family life and quieting outside trouble-makers.

(5) Interpreting and supervising the carrying out of plan of adjustment.[3]

(6) Adapting the plan to other needs, so as to make all conduce to family integrity.

(7) Adjusting the plans of the individual to those of the family as a whole.

(8) Record facts of the case.

[1] Richmond, *Social Diagnosis,* gives a questionnaire which evidences the present-day tendency (pp. 378 sq.).

[2] Halbert, *What is Social Work?* pp. 76–111, says: "The factor that is peculiar to family social work and not found in other forms, is that of defending and promoting the right conception of family life and making provision for its expression."

[3] This plan may require work in household management. Nesbitt's book, *Household Management,* will be of help in planning treatment on health, dietary standards, foods, purchase, preparation, serving, housing, homemaking, etc.

3. GENERAL CASES

A. Type of Cases

Priestly practice meets with a great number of problems in which the relationships between the members of the family are unadjusted. Its service is often one-sided, for the reason that the priest hears only one side of the story and often has no means of getting the other side. Prudence and tact dictate that he should not mix too deeply into the troubles between members of the family. This phenomenon of lack of evidence and contact sufficient to treat the case as a whole, appears in cases of estrangement between members of the family, in family quarrels, or where one party is unfaithful to the marriage vows or mistreats the other, or where relatives meddle in the family's affairs, or where parents misgovern, neglect or abuse their children, or where they misunderstand each other, or where the husband neglects to support his family, or where other members of the family refuse to do their share of work for the common interest, or where husband and wife are caught in the whirl of modern pleasure-seeking, and each wants to go his or her own way, or when families have just moved into the parish, or when sickness enters family or death, etc.

B. Extent of the Problem

Some notion of the extent of the problem can be gained from the following figures: The Pittsburgh Conference of Catholic Charities reports that from 1919 to 1923 the cases brought before the Morals Court involved 1273 cases of immorality, 2287 of disorderly conduct, 703 of family difference, and 1337 runaways.[4] The Baltimore Bureau made 158 domestic adjustments in 1923 and 126 in 1924.[5] The

[4] *Report*, 1923, pp. 32–35.
[5] *Report*, p. 22.

New York Bureau in 1924, served 45,303 persons in 11,342 families.[6] It interviewed 1323 cases which had need of court action and secured suspended sentencs for 405.[7]

C. Work of the Lay Apostolate

The Lay Apostolate can render charitable service to these needy families, in order to adjust their social ethical organization and procedure to the Catholic ideal of family life.

Some may say that this is "mixing in" in family life and may do more harm than good. The answer is that such work always demands that the worker be a friend of her clients, whom she knows and understands. The lack of knowledge and understanding will always be regarded as an intrusion by unadjusted persons. But where the worker has won their confidence and friendship through her Christian fellowship, she can often heal their difficulties readily. This is the constant experience of charity workers; and it would be a *testimonium paupertatis* for Catholic thought and practice to say that what social workers are doing without the high motive which Catholic charity gives and without the spiritual resources which the Church offers, cannot be duplicated by the Lay Apostolate. Charity workers undertake cases throughout the city and have not the close contacts which the limited district of the parish affords, where one can constantly keep in touch with the problem and build up a real Christian friendship.

Readjustment requires a special study of the case. The treatment will depend on what ideas the individual has of marriage and its ideal, of the indissolubility of its bond, of its sanctity, of the necessity of having and keeping up family ties, whether the individual misses members of the family when he or they are away from home; whether he makes derogatory remarks about any members of the family; what obligation he feels to support a brother or sister

[6] *Report*, 1924, p. 7.
[7] *Ibid.*, p. 63.

or to contribute to the family's upkeep; what his idea is of a good father, a good mother, a good sister, a good brother, a good child; whether the individual regards marital unfaithfulness as a joke; whether he keeps his delinquency concealed; how he regards disgracing the family; what early phases of family and home life were happy and pleasant for him; whether he wants to own a home of his own; whether he has a definite intention to own a home; what kind of home he can reasonably expect to have according to size, cost, location; what ideas he has about fitting out a home and spending his leisure time in the home; what he thinks about the necessity of planning; how to pass his leisure time pleasantly and usefully at home; how he feels about whose task it is to do the planning and thinking; what thoughts he has about constant moving from one house to another; if the individual has a good ideal of father, mother, brother, sister, child, home, and desires to realize a good home life, how much of these ideals can be realized under the present circumstances.[8]

The Lay Apostolate can help by readjusting the individual to the ideal, which his part in the family requires. If its worker knows and understands the situation and personality, and has won the friendship of the individual and the family, she can individualize her treatment by instructing the individual in his duties, by offering the right stimuli for response, by obtaining the needed coöperation, by adjusting him to other interests. Sometimes it is possible to pick out members of families who are ignorant of or indifferent to their family duties, classify them into groups with common needs, as parents, sons, daughters, and give them group treatment. Service can be rendered by devising a program to teach them family duties and ways to strengthen family ties. The Lay Apostolate can provide them with family information, facilities, and special leadership. The Parent Teachers Association is an example of family group work which has

[8] Halbert, *What is Social Work?* (pp. 78–80) gives some pertinent questions on these points, which were used by parole workers for the Board of Public Welfare in Kansas City, Mo., as a guide in studying the family problems of their cases.

for its object the task of establishing closer relations between parent and school, in order to strengthen the bond of relationship between mother, teacher, and child, and to bring about closer coöperation between the home and the school.[9] Our Mothers' clubs, married ladies' sodalities, Holy Name Societies, etc., could be organized to do this type of *family group* work.

The American Red Cross maintains a Home Service Department, which grew out of the demand made upon its workers for social service to families. It is ready to supply information for the advancement of home standards to any group undertaking the work.[10] The American Association for Organizing Family Social Work, organized in 1911, promotes the establishment and coöperates with the development of societies doing family welfare work. It helps local groups to establish such societies for the work and sends its field worker to study the work of such societies and other agencies and to coördinate their functions. Its central office gives free information on methods of organizing family social work, on recruiting workers, on marriage laws, etc. Its official organ is *The Family*. The German Charity League has a special department for family work, which has adopted a program orientating all the family work of the various societies coöperating with it, such as the St. Vincent de Paul Society, the Third Order Family Work Societies, toward helping the parish priest in his pastoral ministry.[11] In 1927 this Department sent a memorial letter to the German bishops outlining the present-day problems of family work of the St. Vincent de Paul Society for women and the St. Elizabeth Society, and the need of directing their work so as to assist the parish priest in his ministry.[12]

[9] Butterworth's recent book, *The Parent-Teacher Association and Its Work*, describes its program and results in American schools.

[10] *Handbook of Social Resources*, p. 31.

[11] Auer, in Krose's *Kirchl. Handb.*, p. 171.

[12] It issued "Wie Können die Elizabeth- und Vincenzvereine für ihre Gegenwart- und Zukunftsaufgaben befähigt werden?" a testimonial letter to the German bishops for the reorganization of the work of these societies (Feb., 1927).

The Department is doing splendid organization work.[13] There is no Catholic organization in the United States similar to these societies. Our parish priests must, therefore, use the resources furnished by their own knowledge, wisdom, and experience in the work. The study of the following special problems is undertaken to indicate how the Lay Apostolate may handle such work.

II. Special Problems

1. widowhood

A. Widowers

Almost every large city parish has its problem of helping widowers. There are 1,758,308 widowers in the country, according to the 1920 census. Most of them manage to get along and meet their difficulties without applying for material aid. Still their situation presents special problems in which the parish, as the religious association in which they live, must interest itself.

The real needs of widowers, especially those with small children, have been too little provided for not only by our parishes, but also by our charity agencies, at least until recently. As a consequence, few studies have been made of the problems involved. We have been satisfied, especially in Catholic charity, with placing the children in orphanages. This method takes care of the children as far as food, shelter, clothing, and education is concerned. But it neither diagnoses and treats the social ethical situation of the widower in his unadjustments, nor does it meet the needs of the widower who wishes to keep his children at home. Our charity to the widower, therefore, is incomplete; it must be organized to meet his needs.

The needs of a widower differ widely from those of a widow. The widower has fewer economic problems but more

[13] Auer, *op. cit.*, pp. 171 sq.

social adjustments to make.[14] He continues to earn as before; but his main problem is to find some one who will take care of his children and home.[15] He can scarcely perform the dual task of breadwinner and homemaker. Where there are grown-up daughters, grandmothers, aunts, etc., who will aid, the problem is simplified, although conflicts of authority may arise. A housekeeper may be secured, but this is usually difficult. For satisfactory and competent housekeepers are hard to find. Very often they cannot get along with the children. Sentimental attachments to the housekeeper may lead the widower to immorality and thus complicate the situation. Boarding the children with relatives or others, where they may be cared for while the father is at work, often offers a solution. Remarriage often occurs.

The Lay Apostolate must extend its charity to the widower. By approaching the bereaved individual and establishing friendly relations with him, by understanding his situation and defining it accurately, the worker can organize a procedure which will be in line with the widower's hopes and desires. With a little investigation the right sources of cooperation can often be found to meet the exact situation. It is absolutely necessary for the inquiry to obtain a good picture of the widower's present circumstances, his early life, and his married life. Too often these factors are slurred over and present problems alone considered, which leads the children to the orphanage and sets the widower to shift for himself. Further, the transitional period from the death of the wife to the present, the present surroundings, the family problems in general, income and outgo, and the possible sources of help, must enter into the diagnosis and treatment of the case. Such work will win the coöperation of the widower, the adjustment of his own interests to the plan, and secure the help of others. It will intensify his fellowship

[14] Queen and Mann, *Social Pathology*, p. 30.

[15] Cf. *ibid.*, the case of the Mead children, which brings out this feature. In regard to widowers with small children, all too little study has been given them. The only data of consequence is Evers, *Children in Need of Special Care*, Boston, 1924.

in the Community of the Church, strengthen his discipleship, solace his bereavement, deepen his relationship to his children, and provide better chances for the Kingdom of God to lay hold on their souls and perfect him and his children in the truth, grace, and law of Christ.

B. Widows

a. Problems of Widowhood

Widowhood is a not uncommon problem in every large city parish. According to the 1920 census, there were 3,917,625 widows, or over 11 per cent of all women over 15 years of age were widows.[16] The social situation involved in widowhood is a physical and ethical break in the family. Death brings the family into a crisis.[17] It produces an inevitable period of unadjustment. A great number of widows succeed in adjusting the social ethical organization of their lives to meet the new situation.[18] Some difficulties, however, are of a sort which brings on an acute crisis, apt to develop into chronic maladjustment. Some of these complicating factors may be the woman's emotional instability, her lack of business experience, small children needing control, sickness, and other combinations of troublesome factors, which can be seen from the following examples.[19] A widow was deaf and in need of vocational training. The youngest child was delicate and the older boy had difficulty in finding work. Another widow had tuberculosis and was overworked. Her children had adenoids and needed glasses. Another was living in an undesirable tenement with male lodgers; the widow had irregular work and the oldest child was a cripple. The husband of one widow left $900 insurance, which sup-

[16] Queen and Mann, *op. cit.*, p. 31.

[17] Richmond and Hall, *A Study of 985 Widows*, is the best study of the problem up to the present. It shows the methods of diagnosis and treatment given in various parts of the country.

[18] *Ibid.*, pp. 19–28 shows that nearly 85 per cent work.

[19] *Ibid.*, pp. 50–78.

ported the widow and family for three years, together with sewing at home. The woman contracted tuberculosis and needed assistance. Another widow had crippled hands, three of her children had enlarged tonsils and one had goiter. The woman was Polish, knew little English, and had a low standard of living.

Widows often find it difficult to train their children. This does not mean that mothers know less about the training of children than do fathers; they probably know more. It merely means that fathers and mothers have different relations to their children, and both types of influence are necessary for the growing boy and girl; and when the father is gone, it is hard for the mother to supply the rôle of the father. This condition often leads to juvenile delinquency, though juvenile delinquency is not as common phenomenon in such families as is frequently thought.[20]

b. Foreign-born Widows

Foreign-born widows are always under a severe handicap. Nearly all inquiries into "aid to mothers" reveals an excessive proportion of foreign-born women receiving aid. The Children's Bureau reports that in Boston two-thirds of the pensioned mothers were foreign-born, while only one-third of the population was of foreign birth.[21] This fact is the result of economic conditions. The foreign-born are often forced to accept work as unskilled laborers and drudge at low pay, regardless of what their trades in the old country were. On the social side, they are strangers, and consequently widowhood adds difficulties to their unadjustment to American ways. "Most immigrant women are behind their husbands and still farther behind their children in the process of Americanization." [22] This condition presents difficult prob-

[20] *Report of the Massachusetts Commission on Widowed Mothers,* 1913, pp 162–3 and U. S. Children's Bureau, Publ. No. 82, pp. 118–19, support this view.

[21] U. S. Children's Publ. No. 18.

[22] Queen and Mann, *Social Pathology,* p. 36.

lems of child guidance. Then, too, in several States the requirements are such that it is impossible for foreign-born widows to obtain aid from the State through mothers' pensions. These are natural difficulties which stand in the way, and unless the Church through the parish comes to her rescue, the widow's chances for progressing in normal life and in the life of the Church are minimized, to say the least.

c. Previous problems

Widowhood is often only a final step in a series of misfortunes, which bring maladjustments. Many factors are present already before the husband's death, such as low wages, no savings, no insurance, debts, dependence on charity, poor housing, loss of family morale and cohesion. Thus of the 500 widows helped by a New York Association for the Improvement of the Condition of the Poor in 1914, one-fifth had received intermittent relief and another fifth continuous relief for some time before the husband's death.[23] Many women work while their husbands are still living, and this reduces the number of those who ask for relief.[24] But these cases generally have little insurance and their savings are generally very small and do not meet the needs of the family.[25] It is estimated that, on an average, nearly two-thirds of the funds left are consumed by the expenses of the funeral.[26] Richmond and Hall found one-fourth of the 851 families studied, and Queen and Mann say from 40 to 65 per cent of the families who come before social agencies are without these resources.[27]

[23] Publ. No. 8, p. 29.

[24] Richmond and Hall, *A Study of 985 Widows*, p. 20, reveals that of 369 reported, 360 worked before their husbands' death.

[25] *Ibid.*, p. 13. 545 families had definite amounts, 55 an indefinite amount, 251 had no resources.

[26] *Ibid.*, p. 16. The resources left and funeral expenses of 205 with resources less than 500 were as follows: Resources, $33,337. Funerals, $21,881.

[27] *Ibid.*, p. 141; Queen and Mann, *op. cit.*, p. 34.

d. The Children

Almost always the families needing assistance have young children. Queen and Mann say that about nine-tenths of the children are below fourteen years of age, with at least three children to a family.[28] The problems are lessened if the older children help in the care of the home and of the younger children, or contribute to the family income. Nearly one-half of the families studied had children who supplement their mother's earnings.[29] In many instances the older children were married and had burdens of their own, rendering them unable to help.

Many widows are unequipped by previous experience and training for the problems they must meet. Some have no notion of budgeting, handling of money, or making purchases. Others who, as wage-earners, have controlled their own earnings, may lack knowledge in managing a household. Where her previous work was unskilled, the widow is usually unprepared to be a homemaker and breadwinner.

e. What Widowhood means to Widows

The Lay Apostolate must understand what widowhood means to widows, especially to widows with young children. The widowed mother suffers in soul from loneliness and discouragement. She must carry on the work alone. She often loses control of her children, especially where the discipline was entirely left to the father. Often she worries and is overworked, and her health breaks down. Perhaps the necessity of working makes it impossible for her to give her children proper care and oversight. One-half of the mothers studied by Miss Nesbitt were working.[30] Of these almost twice as many were employed away from home as at home. The

[28] *Op. cit.*, p. 34.

[29] Richmond and Hall, *op. cit.*, p. 20, found in 436 (44 per cent) cases that children contributed to the income.

[30] U. S. Children Bureau, Publication No. 118, p. 18.

Richmond and Hall study showed that 37 per cent worked during treatment by a social agency.[31] Three-fifths worked outside their homes. These women cleaned offices and other places, did factory work, sewing, domestic service, or were employed as janitresses or saleswomen. Ten per cent were engaged in night work. The home work consisted in washing and sewing. One-fifth kept boarders and lodgers. "This practice almost inevitably interfered with the family privacy and unity, and when the lodgers were men, sometimes gave rise to more serious problems." [32]

f. How Problems Are Being Met

The St. Vincent de Paul Society is assisting a great number of Catholic widows. The relief societies, the women's clubs and societies, the Holy Name societies, our fifty-nine charity bureaus, our temporary shelters, our home finding associations, our child welfare societies, our day nurseries, employment bureaus, Catholic settlements, etc., are helping and assisting widows to meet their problems. As we have indicated above, the first problem for a widow is to secure regular and adequate income. A prevalent method of meeting the widow's needs consists in doles of material relief with little personal service. The recent Catholic charity organization movement has changed the method considerably. It is realized that material relief is an important element, but to be adequate, it must be supplemented and rendered more effective by personal service. Among the specific services which their workers are rendering is the securing of the right type of employment, providing medical and surgical attention, hospital care, aid in the collection of compensation or insurance, aid in managing finances and household affairs, adjusting school matters of the children regarding tuition, books, etc., securing scholarships, giving direction to family

[31] *Study of 985 Widows*, p. 16.
[32] Queen and Mann, *Social Pathology*, p. 37.

mann,[7] Schmitz-Proenen,[8] and J. Straubinger[9]), have conceived and described its service in the terms of pastoral theology. Although this method of approach can be scientifically justified, still it labors under too severe a handicap to be of much practical use in establishing the methods and technique of the Lay Apostolate. For under its formal viewpoint it cannot evaluate the basic elements of the work of the Lay Apostolate, namely, its professional character. To be true to its own science, pastoral theology must consider the Lay Apostolate as a part of the enduring work of Christ and His Church, which *His priesthood carries on* for the salvation of souls.[10] Such a consideration is a piece of fine inspiration and instruction for the priest and supplies him with scientific apparatus to foster, direct, guide, interpret, and judge the work of the Lay Apostolate; but it cannot evolve the ethical methods and technique of the Lay Apostolate as such, nor can it give the proper solutions to its problems without stretching its formal viewpoint and entering into that of Catholic social ethics and its subordinate branch, the science of charity.

II. The Science of Charity

The motive of the work of the Lay Apostolate is, as we have already seen, the love of our brother in need. This motive brings the work of the Lay Apostolate within the scope of the science of charity.

As Professor Keller has shown, the science of charity is a branch of the larger science of social ethics. This field of learning has for its object the establishment of the ethical values of the social processes, institutions, and relations which Catholicism inculcates and applies in daily life, together with the formulation of the laws of human action and the explanation of the standards of social valuation by

[7] *Unser Laienapostolat*, pp. 1 sq.
[8] *Hilfe in der Seelsorge*, pp. 12 sq.
[9] *Caritas und Heimatsmission*, pp. 20 sq.
[10] Cf. Krieg, *Wissenschaft d. Seelenleitung*, p. 1, where pastoral theology is similarly defined.

which the individual should govern his social thought and conduct. It therefore evaluates all Catholic doctrine and morality according to their ethical expression in social life. Catholicism is not merely a religious doctrine of a static character; it is essentially a dynamic religion, which affects the conduct of life. It must live the truth, grace, and law of life given by Christ. It is essentially discipleship, which demands the expression of the Master's life and teaching in the life of the disciple. Social ethics outlines this ethical reconstitution of the life of the individual in his social relations to the life of the Saviour. Therefore it is, as Father Heinrich Pesch says, "the crowning branch of the social sciences . . . inasmuch as it makes social conditions and relations the object of scientific investigation under the viewpoint of moral good and moral duty." [11]

The science of charity lifts out of this general field of social ethics and considers under its formal viewpoint "such activities as arise out of the virtue of supernatural love of neighbor for the relief of present needs." [12] Therefore, since the work of the Lay Apostolate is charity, its methods and technique must be guided by the standards of the science of charity, and hence assume a social ethical character.

Now it is evident from what has already been said, that the relief of any need demands above all else a personal knowledge of the need itself, and that all contacts should from the very beginning conduce to a personal knowledge of that need. For in no other way, except through personal interest in the person and his needs, can the necessary insight be gained into the actual situation and real relief administered, which will help the individual and protect the worker against mistake. The natural mistrust of the needy, their backwardness, especially in the case of the noblest among the poor, their ignorance and natural deficiencies, are obstacles in the way to this personal knowledge.[13] Yet these

[11] *Lehrb. d. Nationalökonomie,* Vol. I, p. 81.
[12] Keller, *op. cit.,* p. 51.
[13] *Ibid.,* p. 140.

hindrances must be overcome by a deep study of the need itself and by directing all efforts towards gaining the confidence of the needy person. Only then the help of the Lay Apostolate can begin its work of rehabilitation. Therefore the technique of the Lay Apostolate's work naturally falls into two main divisions: social ethical diagnosis and social ethical treatment.

III. Social Ethical Diagnosis

1. definition

It is only during recent years that the social sciences use to any extent the term *social diagnosis*. As is evident, it is borrowed from the sciences of Medicine and Law, which had prepared the way for the development of social diagnosis by requiring their respective practices to evaluate the social factors in their cases, when diagnosing them.[14] Social sciences recognized the value of this trend, and so set about to develop a thorough technique of social diagnosis. The honor of having written the best piece of literature on the subject up to the present belongs to Miss Mary E. Richmond, Director of the Charity Organization Department of the Russell Sage Foundation, New York City. In her book, *Social Diagnosis,* she has collected excellent information on the nature and procedure of social diagnosis; and she discusses its problems with a clearness born of long experience. I recommend it to my readers, especially to parish workers, of whom I will speak later on in this study.[15]

At first, I had planned to offer the reader a synopsis of the principal elements which Miss Richmond has worked out.

[14] Thus medical social workers and their service owe their origin to Dr. Richard C. Cabot, who, in 1905, organized the first social service department in the out-patient department of the Massachusetts General Hospital. It found "in the social worker a potent means for more accurate diagnosis and more effective treatment." Cannon, Ira, *Social Work in Hospitals,* p. 14.

[15] Miss Richmond wrote this book after fifteen years of study. The Russell Sage Foundation published it in 1917. Cf. pp. 5–6.

In fact, I had already written to her, asking for permission to follow this course, which was courteously granted. I use this occasion to thank Miss Richmond again for her kind permission. However, after giving the matter deeper study, and after evaluating my own experience better, I came to the following line of thought on the problem.

I conceive Miss Richmond's study as dealing simply with social diagnosis; I am discussing the problem of social ethical diagnosis. I have thus inserted a new element into the entire problem of social diagnosis, as it has been viewed up to the present, and by same token I feel that I am contributing more clearness and definiteness to the subject. Another item which led me to the following exposition of social diagnosis, is the fact that, from the very first study of Richmond's work some years ago, I felt a dislike for the legal atmosphere that hangs over the entire work.[16] While I recognize that legal procedure has been a great help to Miss Richmond as a pioneer writer in this field, still I feel that the first source of all social diagnosis is morality. The neglect of the obvious often leads us into the fallacy of changing the real into the unreal. The obvious process in all social case work is the application of the laws of right reasoning to a given case according to the principles of the science in whose field the case lies.[17]

Now all social cases involve an ethical element, for we can approach them only as persons. The help which we offer to the person in need can only be given him from without. It is human help, and consequently dependent on human thought and action. As such our help enters the field of ethics, or more specifically stated, the department of social ethics. For our help is nothing else than a human act, performed consciously and deliberately, after reflection and

[16] Legal sources were especially used. See *Social Diagnosis,* p. 49.

[17] This is evident from what St. Thomas says: "Logic gives the common method of proceeding to all other sciences; however, the method proper to the single sciences is given in the single sciences according to their principles." (In II Metaph, lect: 5)

with the realization of what we are doing for our neighbor in need. Stated in this way, social ethical diagnosis is not a find of modern science. Its word-form is all that is new; its thought-process and content are age-old; men have been practicing it for centuries. In fact its thought-processes receive new value through the New Testament message of charity, when St. Paul urges us to exercise a critical judgment in our works of mercy.[18] Thus too, *The Teaching of the Twelve Apostles* says: "Let your alms sweat in your hands until you *know* to whom you are going to give it." [19]

Looking at social ethical diagnosis in its fundamental aspect, it is simply a human act. For it embraces all the elements of a human act; man is the master of it through his reason and will. As St. Thomas says: "Man differs from irrational creatures in this, that he is master of his own acts. Hence only such acts are properly called human acts, of which man is the master. But man is master of his own acts through his *reason* and *will*. Therefore those acts are properly called human acts, which proceed with deliberation from the will." [20]

Since a social case is nothing else than a human being in need, social diagnosis to meet the requirements of a human act needs to apply reason to the study of the individual and his need, in order that it may *know how* to help him and that it may *will to* help him. It is, therefore, a problem of applying our *reason* to the realities existing in a certain individual and in his needs, in order that we may *will* to help him *reasonably*. Hence when the diagnosis proceeds from reason, it is a moral act; it becomes a social ethical diagnosis; for as St. Thomas says: "Acts are moral in so far as they proceed from reason." [21]

In the light of this discussion, social ethical diagnosis may be defined as: *"A judgment of a client's case based on the*

[18] 2 Thes. III, 6–13; 1 Tim. V, 3; cf. Keller, *op. cit.*, p. 70 ff.
[19] I, 6.
[20] *S. Th.*, 1a, 2ae, qu. 1, a. 1.
[21] *S. Th.*, 1a, 2ae, qu. 18, a. 5.

scrutiny of the character and motives of his personality and of the facts relevant to his need, in order that reasonable help may be given him.".

2. NECESSITY

Social ethical diagnosis occupies a position for the worker of the Lay Apostolate similar to that which medical diagnosis holds for the doctor. Like disease of the body, psychic troubles are due to specific causes; and though the symptoms are similar, the causes may be widely different. Just as any plan of treatment of disease, to be rational, must be based on the knowledge of the causes operating in the case, so any plan of treatment of an individual or family which is not functioning normally in Catholic life, must be based on knowledge of the causes operating to produce such a failure. Whether the cause is personal or not, or, as is often the case, both personal and social, common sense and experience in the ministry of souls have demonstrated that all treatment should be preceded by a personal knowledge of the essential facts involved in the case. The purpose of social ethical diagnosis is, therefore, to ascertain the best possible thing to be done for the individual or family under a given combination of circumstances. It expedites and facilitates the application of the right sort of treatment. "For any given family there is only one best combination" of charitable service to be given: "there are a dozen second bests." [22]

3. ITS ELEMENTS

The necessity for a thorough mastery of the principles and methods of social ethical work cannot be stressed too strongly for the Lay Apostle. A whole life may be affected for time and eternity, by a single decision in its plan of treatment. Therefore the Lay Apostolate must carry into its service the best, which the science and practice of charity

[22] Richmond, *Charities*, Vol. VIII (1901), p. 114.

have discovered. The elements which charity has found necessary in making social ethical diagnosis of its cases, may be grouped according to its fundamental processes as follows: (a) observation of the facts; (b) verification of the facts and their suggested answer; (c) formation of the judgment.[23]

A. Observation of the Facts

a. Its Elements

(a) *Time element.* Time is a very important element in observing the facts of a case. One needs time to gather the facts for diagnosis. Often a long series of efforts will be necessary in gathering the facts. No hurrying or slurring over the facts will lead to a correct social ethical diagnosis. Even when the facts have been gathered together, our judgment of them may have to be revised. For there is no stereotyped human aid to those in need. It is the experience of the priestly ministry that it takes time to heal the wounds of the soul; sometimes even longer periods of time are needed than with the wounds of the body. It takes a life-time to relive the life, which the Saviour has exemplified. It will often demand long-suffering patience to win back to the influence of the Church souls who have wandered from the path of virtue. Therefore the worker of the Lay Apostolate must take her time, in order to get a thorough mastery of the facts of the cases of her clients. Such a practice will develop sound judgment.

(b) *Observation.* The basic element in social ethical diagnosis is observation. Dewey says of observation: "It is exploration, inquiry for the sake of discovering something previously unknown, this something being needed in order to

[23] The author by no means wants to be understood as holding that a mere knowledge of the elements of diagnosis are sufficient to construct one. He merely wishes to state the elements and leaves the teaching and drill work in social ethical diagnosis to the agency to which it belongs, namely, the schools of the science of charity.

reach some end." [24] This end in the topic, which we are discussing, is the relief of the person's need. Such an exploration is a necessary process in the relief of need, since it brings to light just what the trouble is, and makes clear the specific character of the problem. In a large measure the existence or non-existence of exact observation makes the difference between the use of reason or safe-guarded *critical* judgment and uncontrolled, haphazard conclusions in a case. Hence where sufficient care is not given to the observation of the facts in order to locate the trouble, suggestions about its solution necessarily will be more or less at random.[25]

Observation should seek to get a complete picture of the individual in his present situation. It must gather all the facts of the case. Some facts fall directly under our senses. Thus the observation of the individual's home leads us to know the conditions in which he lives. A crucifix or a holy picture is a fact that will induce us to reason that the family is not without some hold on religion. Observed facts thus become the basis for reasoning. Seeing a man making the sign of the cross leads us to infer that he has the Faith. However, the Lay Apostolate worker must be on her guard not to overestimate the circumstances connected with a fact. Thus in the case of a woman complaining that her husband gave her a very meagre allowance to run the home, although he bought three automobiles during the past year, and that he spends most of his time away from home, there are circumstances that point to facts which are not completely mastered. The worker has an indication of the man's habits;

[24] *How We Think,* p. 193.

[25] Dewey says: "Imagine a doctor called in to prescribe for a patient. The patient tells him some things that are wrong; his experienced eye, at a glance, takes in other signs of a certain disease. But if he permits the suggestion of this special disease to take possession prematurely of his mind, to become an accepted conclusion, his scientific thinking is by that much cut short. A large part of his technique, as a skilled practitioner, is to prevent the acceptance of the first suggestions that arise; even, indeed, to postpone the occurrence of any very definite suggestion till the trouble —the nature of the problem—has been thoroughly explored. In the case of a physician this proceeding is known as diagnosis, but a similar inspection is required in every novel and complicated situation to prevent rushing to a conclusion." (*How We Think,* p. 74.)

however, she needs to get more data on his actions and how he is spending his time away from home.

Therefore the observation of all assertions and conversation is very important. The client's own narrative of his story must be observed and remembered. It is evident that the assertions of one who saw or heard a fact has more value than that of a person who reports the fact as heard from some one else. The worker of the Lay Apostolate must be very cautious about relying on hearsay. The original observer should be sought out where it is at all possible. The ordinary tests of honesty, attention, memory, bias, etc., should be applied to all that is heard from others. Otherwise we will never arrive at the real facts in the case.

However, the worker of the Lay Apostolate cannot be a mere fact gatherer. She must also evaluate the facts gathered. She must reason from the known to the unknown. But it must be noted that the very essence of critical reasoning is a suspended judgment; the nature of this suspense is inquiry to determine the nature of the problem before attempting its solution. The worker must follow the process described by Cardinal Mercier: One "supposes that the observed facts cannot be due to fortuitous coincidences, and therefore a *sufficient reason* must lie in the nature of the case. Accordingly the person makes a hypothesis as a provisional explanation of the facts observed." [26] The making of a hypothesis is merely "*supposing* that amid all its immediate conditions and surroundings some element or elements constitute the determining cause of the case and yield to the law of its occurrence." [27]

(c) *Suggestion.* Suggestion is, therefore, the second basic element of a social ethical diagnosis. The situation or personality of the client contains something not apparent to the senses. To illustrate: a man no longer attends church; it is found that he mingles with Socialists and reads their literature. The suggestion naturally arises that his present

[26] *Manual of Modern Scholastic Philosophy,* Vol. II, p. 198.
[27] Coffey, *Science of Logic,* Vol. II, p. 44.

philosophy of life has destroyed his Faith. The worker forms the supposition that the case seems to yield to the law that Socialism and Catholicism do not go together. Thus, too, charity workers find that when a man belongs to a labor union and has his dues paid up, there is a well-founded reason to suppose that he is reliable.[28]

Suggestion is the very pith of reasoning; for it is merely inferring from what is present and known to what is absent and unknown. Hence it more or less involves a leap or jump, which can be controlled only by forming the habits of mind, which are at once adventurous and cautious, yet trained in the arrangement of facts, whose perception leads to suggestion.

The suggested conclusion or provisional supposition is, therefore, only tentatively entertained. As such it is merely a *suggestion, conjecture, guess, hypothesis* or *theory*. The *supposition* must be verified either by further observation or experience. This is evident from the following case: After the visit of a friend of her tubercular and bed-ridden husband, a woman is discovered in a very unbecoming attire and seemingly discomfited. The hypothesis of undue intimacy with the visitor needs to be confirmed by further observation.

(d) *Verification*. This confirmation is the third factor of social ethical diagnosis and is known as verification of the suggested judgment of conjectured conclusion. The verification is made sometimes by further observation and sometimes by experimental corroboration, and at times it may be answered by the observation experienced in the past. Thus it is part of the experience of all who deal with people in their homes, that there is a relation between the number of the rooms occupied and the health and decency of its occupants. The larger the experience of the worker is, the more likely it will be that she will suppose a hypothesis, which verification will prove correct.[29]

[28] Cf. Richmond, *Social Diagnosis*, pp. 81 ff.

[29] Cf. Richmond, *op. cit.*, pp. 86 ff.; see Coffey, *op. cit.*, Vol. II, pp. 120 ff. for fuller treatment of hypothesis.

(e) *Deduction.* The fourth element, which really constitutes the social ethical diagnosis, is the deduction. For as soon as the mind verifies the supposition, it forms a *decision;* it concludes the point at issue; it solves the problem presented. This conclusion not only settles the case under consideration, but it helps in deciding similar cases in the future.

In conclusion, therefore, it must be remarked that good social ethical diagnosis demands a disciplined and logically trained mind. Only then is the mind able to judge how far each of these steps needs to be carried out in any particular situation. As Dewey says: "No cast-iron rules can be laid down. Each case has to be dealt with as it arises, on the basis of its importance and of the context in which it occurs. To take too much care in one case is as foolish—as illogical—as to take too little in another. At one extreme, almost any conclusion that insures prompt and unified action may be better than any long delayed conclusion; while at the other, decision may have to be postponed for a long period —perhaps for a life-time. The trained mind is the one that best grasps the degree of observation, forming of ideas, reasoning and experimental testing required in any special case, and that profits the most, in future thinking, by mistakes made in the past. What is important is that the mind should be sensitive to problems and skilled in methods of attack and solution." [30] Hence if the worker of the Lay Apostolate has received a good training and then covers these processes of thinking well in her case work, she will build up good habits of judgment, which will heighten her standards of service in all subsequent cases.

B. The Process of Case Work

Professor Keller says: Christian charity must give more attention to the use of aggressive methods; it must go to

[30] *How We Think,* p. 78.

the one in need; it must find out where he is to be found.[31] This is a reasonable demand; for charity presupposes a personal scrutiny of the need of the individual. Only when charity is personally concerned about the needy person, can it be true charity; and then only does it distinguish itself from the pure formal treatment measured out to a mere case by the rules of a profession.

As a personal participation in personal need, charity demands first of all personal contact with the person in need. It must secure the facts of the past history and the present situation of the individual and the family.[32] There are certain steps involved in every process of gathering facts in a social case. They are as follows: (1) an interview with the client; (2) next, friendly visiting of the family; (3) securing the coöperation of other individuals and groups concerned; (4) lastly, diagnosis, treatment, supervision, and registration.

There is no chronological order to these processes. All may take place at the same time or follow one another. Thus the First Interview will often be in the home of the individual and will therefore establish immediate contacts with his family. As soon as we have two statements, we begin to reason about them, compare them and draw tentative conclusions. Although interdependent, the four processes are sufficiently distinct to warrant a description of each.

However, this description brings the author to the problem which confronts all writers on normative sciences. For their presentation in language is far more clumsy than the processes are in themselves. This undoubtedly arises from the fact that the actual practice of normative sciences is an art. Thus the cure of souls as practiced by the Curé of Ars was truly an *ars artium*. The practitioner of any normative science must discover this art for himself. However, the organized knowledge and experience which a science offers should be known in order to avoid failure and to win success in

[31] *Caritas-Wissenschaft*, p. 141.
[32] Cf. Halbert, *What Is Professional Social Work?* p. 57.

practice. The results of the science of social ethics on the above-named processes are described for the practitioner in the following paragraphs.

C. The Interview with the Client

Like other moral acts, the morality of the First Interview is determined by three elements, the object in view, the means taken, and the circumstances that accompany the taking of the means. The worker who really knows this rule, knows how to go about the inquiry, and will be able to decide for herself, whether her First Interview is being carried on rightly or not. It is the fundamental rule for the diagnosis of one's First Interview.[33]

a. The Object of the First Interview

The end in view, which the First Interview seeks to realize in part, is to help the client in his salvation. In this respect, it has the character of a pastoral visitation, which Pastoral Theologians designate as an *extraordinary means* of the cure of souls. The Interview is especially an extraordinary means of help for the cure of souls in this, that the worker of the Lay Apostolate seeks out an unadjusted parishioner, in order to produce, change, or adjust his present situation by studying his religious and moral relations, his industrial and financial condition, his family life, etc.[34] The foundation on which the Interview rests, is the example of the Saviour and His Apostles. For Jesus sent His disciples into the houses of the people in order to gain souls.[35] It is true that this method of approach was necessary at that time, since Christianity had to win the individual in order to raise up followers of the Master. However, the circum-

[33] Cf. Rickaby, *Moral Philosophy*, 2nd ed., p. 31.
[34] Cf. Krieg, *op. cit.*, p. 465.
[35] Matt. X, 5–14.

stances in our large cities of to-day are such that we need a similar intensive search for souls in order to rehabilitate those who are in any way estranged from the parish.

However, it is only through the workers of the Lay Apostolate that the parish priest will learn of many of these cases. All types of personal unadjustment will present themselves. Hence the First Interview is destined to help the parish priest know all about the case. For there is no other way in which he can obtain a complete knowledge of the case, except through visitation and interviews. The St. Vincent de Paul Society recognized the necessity of interviewing its client when it made visitation one of its very first rules; declaring that "its special object is to visit poor families in their homes." [36]

The successful conduct of the Interview will depend on the knowledge of social ethical maladjustments, which the worker of the Lay Apostolate has, and on the possibilities of social ethical treatment, which her insight into the case can foresee. For it is the object of her service to relieve the one by supplying the other. The worker helps the parish priest by doing just this service. Hence the charity of the worker will seek as special objects of her investigation:

(1) To obtain a complete picture of the client's situation and personality. As Krieg says: "Tactful questioning, sympathetic hearing and observation must lead to a cure of souls diagnosis." [37]

(2) To this end, the worker must win the confidence of her client. For only when the interviewer has this confidence, will the client open up his soul.[38]

(3) The worker must begin as early as possible to influence the client to coöperate in the work of readjustment, and actively to practice his religion, which is the end of all charity.[39]

[36] Rules, art. 2.
[37] *Op. cit.*, p. 201.
[38] *Ibid.*
[39] Cf. Keller, *op. cit.*, p. 48.

b. Circumstances

Next, the worker of the Lay Apostolate must consider the circumstances connected with the case. For the old adage is correct that says: "Circumstances alter cases." Those only are relevant for the First Interview which attach some special reasonableness to the modification of the conduct of the interview.[40] Attention is called to the following.

(1) *Nature of the Case.* It is evident that the nature of the work to be undertaken will modify the very method of Interview. Thus a marriage case will require a different approach than a case in physical relief. The interviewer will also have to proceed differently with a client who is wayward than with one who is merely unadjusted by reason of unemployment. Therefore the circumstances of the lack of identification in the parish, of physical conditions, of financial and social situation, of intellectual capacity, of moral character and religious life, need to be taken into account, in order to make the conduct of the Interview reasonable. For reasonableness must be the essential note of the Interview; and the conduct of the Interview, to be reasonable, must adjust itself to the nature of the case.

(2) *Origin of Case.* The circumstance *how* the worker came to know about the case is an item which will modify the First Interview. The German Lay Apostolate in many parishes employs *key-men* (*Vertrauensleute*) in each district, who notify the parish worker and give such information as they possess. It is evident that the visit to the home of the person will have to be conducted differently from a visit, which was requested by the client. The Parish Visitors of Mary Immaculate learn of many cases through their census work. The census-taking is a circumstance which opens the way to the interviewing of the case; but the inquiry adjusts itself to the nature of the case.

(3) *Place of Interview.* Where the Interview is to take place often depends on the nature of the case and the origin

[40] Cf. Rickaby, *op. cit.*, p. 35.

of the request. Pastoral theologians are inclined to locate pastoral visits in the homes of the parishioners. The Lay Apostolate in Germany stresses this means.[41] Ratzinger has shown long before American social workers began to emphasize the home in case work, that poor relief in the home was the best form of relief developed in the long history of Charity; because it alone could penetrate without intrusion into the mysteries of the home, search out the hidden causes of material unadjustment, and find the sources of help to alleviate the misery.[42] Catholic charity has always considered visits to the homes of the needy a work of mercy. For Christ, the Judge, says: "I was sick and you visited me." [43] In the first three centuries, the poor relief system of the Church was carried on by taking care of the poor in their homes. The system was under the direct control of the bishop, who employed deacons, deaconesses, and widows to administer relief.[44] Hence Catholic charity has always been alert to the reasons for interviewing and helping the individual in the home.

(1) Thus Origen demands prudence as the first virtue in almsgiving.[45] The visit to the home was a challenge to the charity of the deacons and deaconesses to be a true Christian to the person in need. It demanded of them prudence, in order to serve well. So at the very outset of their visit, they had to demonstrate their brotherliness, or fail to learn the needs of their neighbor. Merz gives a good picture of their success in establishing Christian relations, when he writes: "They mediated love through love, gifts with gifts. The chief factor in influencing men—personality—operated with all its native force; heart to heart, hand to hand, face to face was the method of their operation." [46] The home inter-

[41] Cf. Wiesen, *Seelsorgehilfe und Hausbesuche,* Caritasverlag, 1926.
[42] *Armenpflege,* 1868, p. 59.
[43] Matt. XXV, 36.
[44] Cf. Liese, *Geschichte der Caritas,* Vol. I, pp. 65 ff.
[45] *Comment. in Matt.,* Migne, *P.G.,* tom. III, 879 ff.
[46] *Armut und Christentum,* p. 12.

view made the worker demonstrate his charity; it put his charity on the defensive, while leaving his client at ease.

(2) The second reason for the home interview lies in the very nature of charity. "Charity is patient, is wise, dealeth not perversely." [47] In the home the worker need only be patient and look about. Many questions are answered without being asked by the environment, the conversation, religious articles, household management, etc. Then, too, the relations of the members of the family to one another, and the whole atmosphere of the home can often be seen at a glance. Thus occasions are abundant for frank talk. If children are present, there is a good chance to get all the information about them, such as ages, names, school, baptism, etc.

The guiding principle which should decide the place of the Interview, is the following: wherever the charity of the worker can stimulate the desired responses from his brother in need, is the right place for the First Interview. Sometimes it may be the parish house, or the parish charity bureau; sometimes the confessional; at other times it may have to be on neutral ground, such as a neighborhood house or club. In selecting a place of interview outside the home, the worker must be careful not to make it a barrier to gaining information or an avenue to her own moral ruin.

c. Recorded Information

(3) Another circumstance which will modify the First Interview is the knowledge which the worker already has of the case. In order to have a font for such knowledge Pope Fabian (236–250) required that the deacons maintain a register of the poor. For it is evident that information already known about the client will lead to a better understanding of his present situation and facilitate the expression of charity toward him.

[47] 1 Cor. XIII, 4.

d. The Means

That means to obtain the end of the First Interview must also to be reasonable. The worker must *know how* to serve. However, knowledge has no power for those who lose the chance to use it through impatience, crudeness, or tactlessness. Therefore, what Krieg says of the visitation of the sick applies to all interviews: "Its end can be achieved only when the *right personality* applies the right principles according to a well-thought-out method." [48] The reason is this: our unadjusted brother is no mere case; he is a human person, whose life is a cross-section of various conditions and relations. The past and the present combine to influence the existing situation, and external circumstances and relations throw difficulties in the way, to overcome which thought and method are necessary.

1. *The Approach.* The first essential step of the interview is the approach of the worker to her client. The Church has had such a long experience in the work of visiting the unadjusted that she instructs her priests how to conduct their visits, especially to the sick. She conceives the visit as a *mission,*[49] whose "every word and example should conduce to salvation." [50] Hence she obliges her priests and all who help them in the cure of souls to "take special care of those who are destitute of human aid and require the charity and service of a kind and provident pastor." [51] Kindness and foresight are, therefore, prime requisites for the approach of the worker to her client. They are necessary in order to overcome the suspicions of the poor, their reticence, ignorance, and (in many cases) stupidity. Hence all writers on the subject recommend that the visitor treat the client as a reasonable person, and when he or she does not speak freely, to observe the usual forms of deportment and in a discreet

[48] *Op. cit.*, p. 200.
[49] Cf. Renniger, *Pastoraltheologie,* p. 288 ff.
[50] *Rituale Romanum,* Tit. V, c. 4.
[51] *Ibid.*

way begin asking about things, such as the client's health and comfort, which will lead to pleasant answers and open the way to the real problem. Therefore no cast-iron rules can be laid down on the subject of approach. Nor is book-psychology alone a sufficient equipment to suggest the right type of approach. Psychological knowledge must be supported by actual experience. Even then, native tact and prudence will carry the largest burden in beginning and carrying on the interview.

2. *Questioning.* Questions will necessarily have to be asked in the conduct of the Interview. In this matter, the Church has always urged that the interviewer proceed with prudence and foresight.[52] Formality has been discountenanced and a flexible method, which meets the demands of the case in simple, every-day language, is constantly urged. The rapid firing of questions in the manner of a detective, or the following of any shrewd questionnaire, will defeat the very purpose of the Interview. Good questioning is an art and should make truth-telling easy. All questions should be considered as irrelevant which can be answered from other sources. It is essential to keep the facts gleaned from the questioning in chronological order, so as to fill in any gaps.

No formula can be constructed about clues. One must have an eye for them; for they will depend on the nature of the case. If it is a marriage case, the clues needed are the date, the minister, whether contracted before a priest, the signing of an agreement on the education of the children, the attitude of the families of the contracting parties, the origin of the marriage, the school attended by the children. If the case is that of a fallen-away Catholic, clues should be gotten on environment, family life, moral life, neglect, reading, baptism, early life, former priest friends, former religious crises, schools attended, religious education, former parishes and residences, present spiritual atmostphere, mem-

[52] Cf. Krieg, *op. cit.*, p. 398.

bership in clubs, etc. Knowledge of maladjustments will lead the worker to seek clues of a probable character in the case under study.

3. *Note-Taking.* As most cases have a social ethical character, it seems better to follow the ordinary practice of the cure of souls and not take any notes in the presence of the client. Any worker who takes charity work seriously can overcome any difficulty in regard to noting the facts after the interview. The processes of all memory work require observation and reflection. If we observe the facts and reflect on them, they will stick. After leaving the client, one can unburden the memory by jotting down notes.

4. *Advice and Promises.* Since the Interview is designed to obtain the relevant facts, it is the part of prudence for the worker to give no advice and make no promises until the diagnosis has been established.

After the worker has gathered the facts and has an understanding of the personality of her client, it is necessary to close the Interview in such a manner that the client will see the charity of the worker and realize that he has gained a friend in his need.

D. Coöperation of Others

1. THE FAMILY

As life is actually lived, we can seldom approach a brother in need and adjust the charity of the parish to that need, without taking his family into account. In the case of physical and material need, charity practice has found that it is absolutely important to make an "intensive, discriminating, thorough, and sympathetic consideration of the individual man, woman, and child of the particular family, which for any reason fails to be self-supporting." [53] It is the special concern of charity to "make a careful study of each family

[53] Devine, Publications of the American Sociological Society, Vol. III, p. 186 (1912).

that becomes dependent, devising on the basis of this knowledge a plan for its rehabilitation." [54] The relief work of the Lay Apostolate cannot afford to neglect this experience. It must not omit to obtain the family history of the client; for this history plays an important, nay, a vital rôle in his present situation and very likely in that of the rest of the family. Therefore the worker can follow the lead of priestly practice and observe signs of affection and consideration of one member of the family for another, what they admire and hold dear, what their hopes or fears are, their ambitions and ability, how they employ their leisure time, how they practice their religion at home. A visit or two will not answer all of these questions. But the knowledge of them opens up ways and means which often lead to the solution of the case.

Another important item which needs observation is the phenomenon of family solidarity. It often supplies a means for reconstruction. If the members of the family have strong family attachment, a source of help is at hand. Hence prudence demands that in the investigation of family troubles both husband and wife should be heard. It is a fundamental principle of Catholic charity to hear all sides of the story.

In dealing with the problems of children, the worker must never lose sight of the fact that their natural family feelings are stronger than those of adults, who are wont to shift for themselves. There is a great deal of truth in the adage that "Blood is thicker than water." Hence when a child is in difficulty, his problem must receive the same individualized care and attention as that of an adult.

2. OTHER SOURCES

Often the worker will have to use other sources as means to acquire the information necessary for the formulation of a good diagnosis. The fundamental canon applying to outside sources is that they must be necessary and useful. Only when it is necessary that the visitor's view rise beyond the nar-

[54] *Ibid.*, p. 186.

row confines of the situation and personality of the client, are outside sources to be consulted. This requirement is often present in marriages, which have to be revalidated, in cases of fallen-away Catholics, delinquent Catholics, and those in moral danger. A visit to some one who knows the individual is a reasonable means not merely "to gather information, but to get suggestions for help in carrying out a plan of treatment." [55] These sources of information are more numerous and varied than one would imagine. A visit to a relative, to a former pastor or priest friend, a fellow workman, to doctors, hospitals, dispensaries, sanatariums, where the individual was treated, to teachers, present and former employers, to neighbors, to clubs, fraternal organizations, etc., will often supply clues which could not otherwise be obtained.[56] Workers who utilize outside sources generally do the best work.

E. The Examination of the Facts

The Interview brings to our minds the facts relevant to the case. The mind in turn offers suggestions as to the possible causes. Therefore, it is only after the facts have been gathered that the real process of verification sets in. Then the worker must set about to examine and compare her facts. The neglect of this process of criticism will hamper the mind in arriving at a correct social ethical diagnosis. Therefore the mechanism of criticism should consist in: (1) scrutinizing every single item in view of the whole case; (2) testing the importance and value of each item singly; (3) examining the relations of the worker with the client and his family. The scrutiny should further verify whether or not any fact has been overstressed, whether the worker's reasoning has been correct, whether a sympathetic hearing has been given, whether the picture obtained describes the situation as a whole, whether the worker under-

[55] Pamphlet, *What is Organized Charity?* pp. 4–5.
[56] Cf. Watson, *Charity Organization Movement*, pp. 118–119.

stands the personality and character of the client, whether the worker has a clear idea of the client's home life, his family achievement in the past, his hopes for the future, whether there is any suggested remedy or procedure for treatment. Such a searching verification of the worker's interview will lead to a good social ethical diagnosis.

F. The Diagnosis

After the scrutiny and verification of the facts the worker must make the diagnosis; she must come to a conclusion about the case. She must determine as exactly as possible the social ethical need of the client and the character of his personality. She must judge what relation is out of adjustment with others and with the parish or community.

As remarked above, no iron-clad rules can be given about this judgment. However, some items may be suggested. A good social ethical diagnosis will be at once complete and clear, and stress the need which charity must alleviate through treatment. It must avoid being too general, or a mere word of classification, such as, "a mixed marriage." This is no diagnosis; it is merely an isolated fact, having no diagnostic significance until its specific import is known. The diagnosis should not sin by being too detailed. Too many details clutter up the picture and make it confused. The worker must be able to select the relatively important factors and dismiss the irrelevant. Finally, the worker must appraise the liabilities and assets of the case.

A summary, known as the *diagnostic summary,* should be made in writing. It should relate the content of the diagnosis, describing the difficulties, naming their causes in the order of importance, and finally evaluate the liabilities and assets for treatment.

However, it should be remembered that the diagnosis is no *res iudicata.* It is always open to review; it is never final. For it deals with human life and our charitable service can approach it only from without. We shall not always have

success in diagnosing human social ailments, any more than a physician can always diagnose a medical case absolutely. Some cases will always remain unsolved. But where care is taken in gathering the facts and verifying hypotheses, we shall generally be able to render true charity in the spirit of Jesus Christ.

IV. Social Ethical Treatment

1. definition

After the worker of the Lay Apostolate has diagnosed a case, the next step is to plan its treatment. This consists in producing, changing, and adjusting the social ethical organization and procedure of the individual or his family in such a way that a permanent cure or solution of the diagnosed difficulty may be achieved. It means helping the individual lead a normal human and religious life. Where any of the goods requisite to sharing the common goods of Christian life are wanting, the social ethical treatment must first of all produce, change or adjust the conditions which the diagnosis has revealed. In a word, it must give adequate treatment.

2. adequate treatment

Adequate treatment means doing for and in coöperation with the individual all those things which the social diagnosis has revealed as necessary for the adjustment of the situation.[57] The diagnosis may have revealed but a few defects, which can be remedied quickly, or many, which may take much time, aye years of service, and much money to correct. In either case adequate treatment demands a comprehensive and coördinated plan of action. Therefore, adequate treatment must not be confused with adequate relief. Adequate treatment may or may not need money or

[57] Cf. Watson, *Charity Organization Movement*, p. 142.

material goods for its service. It is larger and more difficult service than adequate relief.[58]

The immediate difficulty as revealed by the diagnosis must not cloud the worker's view of the whole situation. Adequate treatment must help the individual *out* of the whole situation. Such treatment includes not only, to use an instance, the winning back to religious practice a father who is temporarily ill, but extends to every member in his family, including the youngest child, who is viewed as a brother in Christ and whose foundation for life in the Church is now being laid for his spiritual weal or woe in his education, in his health or ill-health, in his moral stamina or lack of it. Adequate relief means no half-measures, but serving well and thoroughly, although it costs energy, time, and sometimes much money. It means farsightedness looking ahead in time and for eternity.[59]

The plan of action for producing, changing, or adjusting the social ethical organization of the individual must necessarily organize the forces, which the diagnosis indicates as sources of help in the case. It must draw on the diagnosed potentialities of the individual and of his family as its first source of help. Many people suffer from religious maladjustments because their own capacities lack development.

True help demands service, instruction, and influence for the development of these capacities, and, therefore, to employ Professor Watson's phrase, whatever the Lay Apostolate worker "does, must be done *with* the individual instead of *for* him." [60] His own coöperation must be secured and retained or much of the work will be in vain. In some cases, as with fallen-aways, delinquents, those in moral danger, nothing can be done without this coöperation. It should be had in cases where material relief is dispensed, or it may be a

[58] *Ibid.*
[59] *Ibid.*, pp. 142 f.
[60] *Ibid.*, p. 138.

case of what Charles Loch calls treading on the soul, while ministering to the body.[61]

Besides his own powers, the worker of the Lay Apostolate will have to call on other elements revealed in the diagnosis in order to give adequate treatment. With the relation of environment to moral and spiritual life becoming more clear, a change has come in the concept of adequate treatment among our charity workers. Housing, sanitation, disease, mental hygiene, neighborhood influences, personal instruction in fundamental morality, etc., are often elements which social ethical treatment must change or adjust, or perhaps produce anew, in order to help its client. Especially psychiatric treatment has become a large element in the treatment of the moral delinquent and the wayward. Therefore adequate treatment must assume a large point of view and aim to improve character by removing all those forces which weaken it, and seek to raise the whole individual or his family to higher Christian standards of living within the process of the parish.[62]

3. PERSONAL SERVICE

The biggest factor in the Lay Apostolate is personal service. By this is meant the knowledge, judgment, patience, inspiration, love, etc., which the Lay Apostle puts into his well-thought-out and effectively executed plan of treatment. The acid test of such treatment is the result it achieves in the ennoblement of the individual. St. Thomas gives as the test for such treatment that it should inspire the beneficiary to pray for the worker.[63]

Life demands much knowledge not covered by the three R's or given even in the most modern of our schools. Personal service must supply the deficiencies of those who are for one reason or another maladjusted. This need for friend-

[61] "One Man's Waste another Man's Want," *Charity Organization Review,* 1903, Vol. XIV, p. 170.
[62] Cf. Watson, *Charity Organization Movement,* p. 143.
[63] Cf. Edward Devine, *The Survey,* Vol. XXXII. pp. 596 ff.

liness and neighborliness is so great in our cities that the parish priest will have to develop friendly visiting as a fundamental part of the personal service of the Lay Apostolate.

4. DEFINITION OF FRIENDLY VISITING

The nature of friendly visiting is well described as follows: "We are friendly visitors when we call upon our immediate neighbors. In visiting the poor we simply are enlarging our circle of friends, and the responsibility of friendship. We are not to burst in upon acquaintances who happen to be poor with advice, moralizing, inquisitiveness or gratuities. When we first meet them we are strangers, and must show the respect due to persons upon whom we have no claim. We are just as much strangers to them as if we knew nothing of their affairs, and we should show them some reason for our visit. We are almost sure to be welcomed. Perhaps we can do nothing more than perform our errand and suggest calling again. Illness or little children or some chance occurrence may give us an opportunity to get upon good terms. In any case let us remember that, as nothing comes from nothing, we must ourselves be frank, courteous, patient, sensible, and really friendly, if we are to inspire like qualities in those whom we seek to influence. Example will do much more than preaching. What we are, not what we do, is what counts most." [64]

A. Its Function

The function of friendly visiting is, therefore, not "wise measures of relief, it is not getting the children in school, or training them for work; it is not improving sanitary arrangements and caring for the sick; it is not teaching cleanliness or economical cooking or buying; it is not enforcing

[64] *Friendly Visitor* leaflet published by the Associated Charities, Washington, D. C.

habits of thrift or encouraging healthful recreation. It may be a few of these things or all of them; but it is always something more. Friendly visiting means intimate and continuous knowledge and sympathy with a poor family's joys, sorrow, opinions, feelings, and entire outlook on life." [65] Friendly visiting puts the worker of the Lay Apostolate in continuous and constant contact with the individual, which is so essential for social ethical treatment. The worker learns to know the individual and family and forms permanent relations with them. The worker embodies in his own person the slogan: "Not alms, but a friend!"

The relation of friendly visiting, therefore, is not one to be lightly entered upon. It is not a transient contact, but demands that a continuous relationship evolve that may extend over years. Therefore the Lay Apostle will not go, as Breed points out, "as a judge, almoner, trustee, capitalist, but as one, who having had limited experience with the trials of life, and the methods of overcoming them, endeavors to apply such experience in aid of a fellow being, who has had less favorable opportunities." [66] The high office of the worker of the Lay Apostolate is that of a friend. It is in this capacity that she gradually gains personal knowledge of the family, its resources, tastes, ambitions, and it is thus that she gradually makes felt her personal influence, which counts much for moulding the lives of all according to the truth, grace, and law of Christ. It is in this sense that the friendly visitors of the Lay Apostolate become the very soul and flower of help and service to the parish priest in his pastoral ministry.

B. A Misnomer?

Some say that friendly visiting is a misnomer, since friendship can spring only from the normal relationships of life.

[65] Richmond, "Friendly Visiting among the Poor" in *Charities Review,* 1899, Vol. IX, p. 42.

[66] Breed, "Obligations of Personal Work in Aid to Right the Structure of Character," in *Charities Review,* 1892, Vol. II, pp. 67–70.

Real affection cannot be forced or created, and does not come in response to command or as a result of economic or social convenience. This is all true enough, but the parable of the Good Samaritan teaches that he who aided the man who fell among robbers, was neighbor to him, and the Saviour says: "Go and do likewise." This would be impossible had not the Saviour given the example and teaching, and supplied us with the intrinsic dispositive energy of His grace. We are the children of our Father in Heaven and can, by the supernatural equipment with which He has endowed us in our regeneration and rebirth, love all men as our brothers in Christ. Our capacity for this love is open to development to a heroic degree. The history of charity and experience in charity work reveal that the capacity of most people for friendly visiting is greater than they themselves believe.[67] Thus "the revolt that we feel at the sight of a man who is grievously wounded, or has any sore affliction which makes him appear abnormal, passes away as soon as we lay a helpful hand on his body. Something of this dissipation of the instinctive prejudice to the apparently inhuman nature of the neighbor will take place when a person of well-trained sympathies . . . vigorously

[67] Watson quotes the following experience (p. 152–3): A superintendent of friendly visiting of the St. Paul A. C. records as follows definite results of relations established between visitors and the families: I see the acquaintance begun with hesitancy and misgiving on the part of the visitor, and with questioning and misunderstanding on the part of the visited, ripen into one of confidence, trustfulness, and hopefulness. I see children and young people of these poor homes slowly becoming accustomed to the welcome offered them in the homes of their new-found friends, and in some instances becoming frequent guests therein. I see them being taught useful industries. I see tired mothers turn with gratitude and words of praise to young women who cheer their homes and tenderly minister to their feeble offspring. I see the eyes of invalid mothers brighten when the cheerful friends make frequent calls. I see young women becoming companions of those who need an older sister's counsel and support. I see the heroic efforts of visitors who are trying to lift to a purer atmosphere of self-dependence those whose low standard of life accepts pauperism and beggary. I see earnest visitors carrying a real heart of sorrow that as yet there is no evidence (outward) of better impulses in stubborn, intemperate or wayward lives." Cfr. "Organized Charity at Work," *St. Paul Charities Review,* 1900, Vol. XI, p. 490.

goes forth to the sufferer by the exercise of the will." [68] If one can do this with natural powers on the background of present-day Christian culture, what can not those do who have the freedom of the sons of God and the full inheritance which Christ has wrought for them in His passion and death and which He dispenses through the ministry of His Church?

C. Qualities Needed for Friendly Visiting

Together with real knowledge of life, the friendly visitors of the Lay Apostolate need the sympathetic understanding and the strong optimism which Catholicism gives, in order to bring courage to their brother in need and strength to his weakness. This must be based on a spirit of humility, which urges one, as Jane Addams says, "to walk for many dreary miles beside the lowliest of His [God's] creatures, not even in the peace of mind that the companionship of the humble is popularly supposed to give, but rather with the pangs and misgivings to which the poor human understanding is subjected whenever it attempts to comprehend the meaning of life." [69] Therefore, if the Lay Apostolate is to succeed, the visitor must not come with the spirit of condescension, but in the spirit of a brother, of a friend who sees in his brother the image of his Maker, his elevated and transformed character of an adopted son of God, a brother of Christ, and an heir of Heaven. Its help will then mediate to him the possession and enjoyment and love of the eternal goods of Christ's truth, grace, and law of life.

V. Steps in the Whole Process of Diagnosis and Treatment

From the foregoing it is clear that there are certain steps to be carried out in the processes of social ethical diagnosis and treatment. L. A. Halbert has rendered a fine service to

[68] Shaler, *The Neighbor*, p. 32.
[69] "Subtle Problems of Charity," in the *Atlantic Monthly*, 1899, Vol. LXXXIII, p. 178.

all social work in listing the elemental steps necessary for good case work.[70] As these steps are dependent on the special types of work which the Lay Apostolate assumes, it will be better to give them here only in summary, and to outline them in full later, when treating special types of work. These steps may be summed up as follows:

(1) Investigation of the situation.
(2) Examination, diagnosis, treatment.
(3) Adjusting the individual to the plan.
(4) Obtaining the necessary coöperation.
(5) Correlation of the plan with other interests involved in the case.
(6) Supervision of the execution of the plan.
(7) Recording the case.

These steps, as we have already pointed out, do not necessarily follow a chronological order. Recording begins with the first inquiry and goes along with each other step, and diagnosis and treatment come with each new item of information, until the whole process is completed. But each step is necessary in order to do good service in producing, changing, or adjusting the charity of the parish to the spiritual interests of our brother in need.

[70] *What is Social Work?* p. 64.

SECTION II

THE PROGRAM OF SERVICE OF THE LAY APOSTOLATE

INTRODUCTION

Section One has defined the general scope of the work of the Lay Apostolate. The study of the particular program of service, by which it seeks to help the parish priest produce, change, or adjust the charity of the parish brotherhood to the spiritual welfare of its brother in need, must now be undertaken. The general run of difficulties, which disturb the social ethical organization and procedure of the parish process and call for special attention, can be grouped under the following headings:

I. Social inquiry work, which seeks to know, understand, and serve the individual.

II. Family charity work, which cares for Catholic family life, marriages, the education of children, etc.

III. Spiritual charity work, which seeks to reclaim the estranged, instruct the erring, help the searchers for truth, grace, and the law of life.

IV. Protective charity work, which serves those in moral danger, the wayward, the delinquent, in coöperation with existing agencies.

V. Special parish work, which helps the parish priest in the preparation and conduct of special works in his pastoral ministry, such as missions, retreats, lectures, etc.

VI. Mission work for the home and foreign missions.

VII. Propaganda work for Catholic societies, press, distribution of Catholic literature, spread of Catholic thought, etc.[1]

[1] The dioceses of Freiburg i. B., Cologne, and Paderborn in Germany have constructed programs of work with these items for their Apostolate. Cf. Wiesen, *Seelsorge und Seelsorgehilfe,* pp. 261. sq. As is evident, they represent the ordinary problems met in the practice of the cure of souls.

CHAPTER I

SOCIAL INQUIRY WORK

I. Service in the Parish

1. Necessity of knowing the parishioners

The first step in producing, changing, or altering the social ethical organization and procedure of the parish brotherhood is to find out who are the individuals that belong to its association. It is evident that the parish priest cannot exercise his cure of souls, as the Church desires, on all his parishioners, unless he knows them all. Neither can the parish as a religious association achieve its purpose of fashioning, coördinating, controlling, and influencing the interactions, stimulations, and responses of its individual members with the truth, grace, and law of life of Christ, unless it knows who the individuals are whom it must influence through its contacts. Knowledge of the individual is the first sociological requisite for helping him ethically. As Professor Keller says: "What our modern, fast-changing parish life needs is an individualized understanding of each person and family as they live in the dynamic process of the parish." [2] Knowledge, therefore, is the basis on which to construct the *"Status animarum"* which the Code demands that every parish priest should keep in accurate written form as far as his resources allow.[3] The present method of merely estimating the number of parish members is not only a mis-

[2] *"Nutzen der Pfarrkartei" in Oberrheinisches Pastoralblatt,* 19. Jahrg., No. 10, Oct. 15, 1917, p. 286.

[3] Can. 470, 1: *"Habeat parochus libros paroeciales, idest librum baptizatorum, confirmatorum, matrimoniorum, defunctorum; etiam librum de statu animarum accurate conficere pro virbus curet,"* etc.

take from the sociological point of view, but it actually obstructs the application of the social ethical standards of Catholic life to many individual members, since it does not know them. Finally, it overlooks the "forces" which stand at the command of the parish priest and can help him secure this knowledge. These forces are our laymen. The Lay Apostolate can and must assume this work of seeking out and accounting for each and every individual in the parish.[4]

2. CENSUS

A. Necessity

The Lay Apostolate can obtain a knowledge of who belong to the parish by a thorough census. A census is the only way in which the parish priest of a large city parish can obtain this information. In many countries of Europe, especially in Germany, up to the present, this information is gained in a great measure from the registration bureaus (*Meldeamt*) and from the bureau of civil marriage and vital statistics (*Standesamt*).[5] This is not possible in America. First of all, the State is not accorded the right to inquire into one's religion; and consequently our bureaus of vital statistics are not only incomplete, but also lack the chief item which is wanted, namely, the religious affiliation of the case in question. The information from such registration offices as those in Europe does not indicate whether or not a Catholic lives up to his faith. The individual may profess himself a Catholic, yet be entirely estranged from the Church, as is the case with many European Catholics. The only way to get at this knowledge is to take up a census and have each individual personally declare himself a member of the parish. When this point is reached, one can readily find out what unadjustments he has in regard to his faith.

[4] Wiesen, *Neuzeitliche Caritashilfe*, p. 97.
[5] Rüger, *"Kartothek und Laienhilfe"* in Wiesen, *Seelsorge und Seelsorgehilfe*, p. 195.

B. Nature of Census

The census, as we have seen, is the preliminary work of producing, changing, and adjusting the charity of the parish process. It must not be confounded with the First Interview. It is merely a survey, which ought to lead to further inquiries. Its purpose is to identify all its members and to know who belong to the parish. The census deals with all the parishioners; first interviews deal with those whose social ethical situation is out of alignment with the organization and procedure of the parish. Therefore the content and construction of the census must be guided accordingly.

C. Present Methods

The census reports which the writer has examined have been merely collections of names, ages and addresses. They had little social ethical value because they lacked social ethical information. The name, age, and address are necessary, but they may not be considered as the full content of a census. The *Rituale Romanum* requires for the "*status animarum*" that the reception of Confirmation be given for all grown-ups, and the reception of the Sacrament of the Eucharist for all children.[6] These are important items, which the pastor of souls must know. The question of the baptism of all children, church attendance of all, Easter duty, the character of the marriage, the school attendance of the children, membership in societies, occupation, are also basic social ethical items, which should appear in the census. They indicate the care and attention which these persons need from the parish priest and from the parish.

a. Census-Taking by the Assistants

Some parish priests assign the work of census-taking to their assistants. Equipped with the census forms, these

[6] *Rituale Romanum,* tit. X, cap. 6.

call at every house in the parish and inquire if Catholics live there. If so, they explain the reason for their visit, and ask for the desired information. However, this method has been generally recognized as impractical. First of all, the time element vitiates the whole census. The assistant can hardly call before nine o'clock in the morning or two in the afternoon. He has two hours in the morning in which to work. In the afternoon he can devote about three hours to the census. He misses many people who are out. The whole census takes several months—in some instances a whole year to complete. As a consequence, the census is for the greater part of its content out of date when the assistant has made the round of all the families. Some of the people will have moved out of the parish; others will have moved in. Then, too, many disagreeable experiences arise, which are apt to harm the work of the priest. Sometimes he is insulted, at other times the doors are locked to him. For these and other reasons the use of priests for such work is both unfruitful and uneconomical. Our assistant priests can be used to better advantage in other branches of the pastoral ministry, where the results are not nullified as soon as completed.

b. Sunday to Sunday Method

There are many parish priests who obtain a census of their parishes by distributing census forms on one Sunday and asking the people to fill them out and return them on the next Sunday. The rubrics of such cards are generally limited to names, ages, and addresses. One can hardly expect that any social ethical information will be imparted by the individuals concerned in such a quasi-public instrument. Then too, the method only reaches those who attend Mass on these particular Sundays. Hence it can hardly furnish a complete census.

c. Special Workers

Some progressive parish priests employ religious sisters as social workers and assign them the work of taking the census. The number of such parishes is not large; but it is a movement in the right direction. Thus the Parish Visitors of Mary Immaculate in New York City take care of census work, as do the Servants of the Divine Trinity, who are working in seventeen cities in the United States. The census-taking in such parishes is generally good. These women get the information wanted, record it, and then go to work on the problems and situation which the census reveals.

d. A Practical Example

A practical solution of the problem of census-taking was inaugurated in St. Lawrence Parish, Cincinnati, in 1920. A slip containing the rubrics of family name, address, father's name, mother's, children's, relatives, household help, and age of each, were distributed in the church on one Sunday and the people instructed to fill them out and return them on the next. The Married Men's Society, which was organized according to districts, with about twenty men under a captain to each district, was entrusted with the task of checking up each slip returned and to account for the residents in every house in their district. They were given two weeks' time to accomplish the work. At the end of this time, all census slips were sorted according to families and streets and then recorded in a loose leaf book constructed for the purpose. Although the census had no other object than to establish the identity of the parishioners, it succeeded in listing the Catholics belonging to 895 families.

D. Elements of Census-taking

The purpose of the census is to identify the members of the parish. The work of identification is accepted as the

first step in all social practice today.[7] A certain number of facts of uniform significance in the cure of souls must be obtained. This range of facts should include family name, maiden name of mother, husband's given name, all names of children, names of all other members of the household and their relation to the family, address, date and place of birth, nationality of the father, of the wife, the item of baptism, confirmation, marriage, date when, where, what parish, ages of children, baptism, confirmation, communion, school attendance, membership parish and Catholic societies, occupation. These facts are not only necessary for identification of the individual, but are also social ethical items, which condition the care that the parish priest and the parish must give to such as lack them.

E. Method of Taking a Census

These items should be printed on slips in an orderly and well plotted manner, so that they can be readily understood and easily read. There is no need of a special type of paper or size. The paper should be reasonably good and preferably about four by seven inches in size, which makes the slip easier to read and to handle.

These slips can then be passed out in the church on one Sunday and the people instructed to fill them out and return them on the next Sunday. They can be taken up by the collectors after the regular collection.

The Lay Apostolate now has material to work with. The slips should be sorted out according to districts. The worker takes her slips and begins the canvass of her section of the parish.

The canvass will establish a personal contact between the worker and the families assigned. This contact is of great social ethical value. For besides verifying the identification material already gathered, which requires no act of judgment, no choice on the part of the workers, she will have a

[7] Sheffield, *Social Case History*, p. 20.

chance to gain other types of helpful information. This information should have the character of what social workers call "relevance for treatment." [8] The worker should note any social or ethical situation or disability which she finds.

F. Facts Relevant for Treatment

The grouping of these facts necessarily rests on the relationships which are likely to come up in any family. For the census is not a special interview, but only a general survey. Consequently it should be on the outlook for such things as are wont to come up in any family. These facts can be grouped under the following ten headings, which will allow for noting the social situation as it exists; (1) General social ethical data; (2) Physical and mental conditions; (3) Industrial history; (4) Financial situation; (5) Education; (6) Environment; (7) Relations, if any, with social agencies; (9) Religious situation; (10) Basis for Treatment. These headings could be stamped on the back of the slip already in hand, or a new card printed, so as to allow for note-taking. But the worker should have some notion of what is likely to come under these ten captions. She should, therefore, construct a brief questionnaire which will list the ordinary facts likely to come up in any family. The one which Mary E. Richmond made ought to be consulted, because its matter is adaptable to the work of the Lay Apostolate.[8a] It is not to be filled out nor answered by each family. The worker must use judgment, and where she comes across any item in checking up on the material already gained, or suggested by the conversation, which throws any light on a social or ethical situation, this should be noted under its respective heading. The experience of social workers shows that it takes no acumen on the part of the worker to note some of these facts. Consequently there ought to be little difficulty for the worker of the Lay Apostolate to note

[8] Sheffield, *op. cit.*, p. 20.
[8a] Cf. *Social Diagnosis*, pp. 378 sq.

some of these facts on this canvass or survey. Thus whatever is correctly noted, will be of large service and value for the worker who is sent by the parish priest to hold the First Interview with the party concerned or with the family. A certain amount of useful information will be on hand which will help the worker to get an understanding of the social ethical situation and the personalities in the case, and thereby help her to examine, interpret, and diagnose the situation better.

3. RECORDS

A. Justification

When the identification material and the data relevant for treatment have been gathered, the question arises of how to preserve it. Some parish priests manifest a dislike and some even contempt for record-keeping. Many claim that they can trust their own memories and do not need any written records. If there are any parish priests who can do this, their number is by no means large. Memory is a deceptive faculty and can persuade the parish priest to think that he is doing as well by his parishioners as he really means to do. But records show what his efforts actually amount to. One who has a discerning mind and some experience can hit close to the mark in taking the records of a parish priest as a gauge of the effectiveness of his pastoral ministry. It is not too much to say, and charity work throughout the country verifies the fact, that poor records are a token of ineffective or superficial treatment of the people whose situations they record.[9] Therefore, to see just what type of work he himself is doing, would be justification enough for the parish priest to record information.

Records justify themselves also for other reasons. They lighten the memory load; they assemble information for ready and wider knowledge of the individual and his con-

[9] Sheffield, *Social Case History*, pp. 13 sq.

ditions; further, they not only are necessary helps for the workers of the Lay Apostolate, but they inform all subsequent workers, whether parish priest or layman, of the facts gleaned concerning any individual and his family.

B. Existing Devices

Existing parish record devices display no uniformity. Every parish priest who keeps records has a system more or less his own. The predominant method is undoubtedly that of the card system or loose leaf book, with the rubrics of family, age, address, and some or all the items given in the Ritual. In respect to uniformity of record, priestly practice in Germany is ahead of us. The German episcopate, at their Fulda meeting in 1919, authorized a uniform card system as a device for parish record keeping.[10] The Cologne Bureau of Church Statistics, through the efforts of Dr. Eitner and the Rev. Carl Kammer of Treves, has constructed a card 10.7 cm. wide and 15.7 cm. long, gray-white in color, with the titles, name of family, address, religion of husband and wife, marriage, whether civil, Catholic, or non-Catholic; names of husband and wife, when born, where, place of birth, religion, religious instruction, remarks; others in household, what newspapers.[11] Three hundred and fifty-seven parishes had adopted this card by the end of the year 1919.

C. Requisites for Records

Since parish priests in America have no such official device, they are thrown on their own resources for the construction of one. In planning a record, the most necessary form should be gotten together first. This is what is called in charity work "the face card" and serves as a family record. In constructing such a card, it is well to bear in

[10] Kammer, *Die Kartotek*, p. 8.
[11] *Ibid.*, pp. 8 sq.

mind five requisites, which experience has found necessary.

"(1) That it should be simple enough for the eye to take in its contents rapidly;

(2) That it should keep facts of a similar sort contiguous to each other; . . . all addresses at one side or end of the card, birthplace and nationality together, and so on;

(3) That so far as possible it should include only permanent facts;

(4) That it should include only those facts which can be accurately stated without qualifications calling for space;

(5) That it should be plotted out so that entries can be made by typewriter." [12]

The titles of the card should include those items which appeared in the census slips, plus those which were given for the canvass. The "Ames Case" face card, given by Mary E. Richmond, illustrates the qualities of a good face card record.[13] The social agencies of any city and the Department of Surveys and Drafts of the Russell Sage Foundation, New York, have good face cards and will undoubtedly supply samples suited for the work of the Lay Apostolate and the parish.

Next in importance is the street card. This record gives the distribution of Catholics throughout the parish according to streets. It will be an indispensable tool for the organization of the Lay Apostolate according to districts. It will show on its headline the name of the street and the number, and immediately under it the name of the Catholic party. Thus the number of Catholics on a street can be seen at a glance. Later on, in order to know who the neighbors are, other residents could be briefly accounted for. This would lead to the knowledge of the whole religious situation in the parish. This record should also be typewritten.

[12] Sheffield, *Social Case History*, pp. 49–50.

[13] Richmond, *Social Diagnosis*, p. 84, has a very good sample of a Face Card.

D. Diagnostic Summary

Besides these two records, the next in importance for the understanding of the case is the diagnostic summary. This record cannot be formalized as the others, since its content under the headings of "difficulties defined," "causal factors," and "assets and liabilities" will differ in each case. The summary should be constructed by the worker interested in the case, typewritten and filed immediately after the face card.[14] Some practical device for keeping the records together, whether through clamps or threads, should be adopted.

E. Treatment Record

The treatment record should relate the history of the treatment and of the continuing development of the problem. No formal rules can be laid down for this record, except that it ought to be of the same size as the other records, and kept with the face card record. The worker will have to study the better methods used and, through practice, arrive at the ability to construct the narrative of the story of

[14] Richmond, *Social Diagnosis*, p. 361, gives the following excellent example of a diagnostic summary:

May 19, 1909.

Ames, Thomas (36) and Jane (28), two girls, 6 and 2, and Mrs. Ames, mother.

Difficulties defined: Illness of breadwinner from tuberculosis; no savings. Ames unwilling to take needed sanatarium treatment, wife seconds him. Mrs. Ames described as "frail" (competent report needed). Older Child "not bright" in school (mental examination needed?)

Causal Factors: Of tuberculosis, not definitely known. (Family history? Housing? Conditions of man's work?) Of refusal of sanatarium care, Mrs. Ames' failure to realize man's condition, and her fears that home may be broken up. Of Alice's school record, not known.

Assets and Liabilities: Assets: (1) Man's temperate habits and affection for family; (2) excellent home standards of family; (3) dispensary's willingness to coöperate in persuading Ames to go away; (4) Miss Delaney's interest; (5) Mrs. Freeman, the wife's sister, and Joseph Ames are able to help with relief; other sources are Caldwell's and the church. Liabilities: (1) Man not a skilled worker, highest weekly earning $12; (2) needing immediate attention Mrs. Ames' opposition to sanatarium care as above. Items in brackets need to be supplied in case.

treatment in an orderly, logical, and concise manner.[15] This record and the foregoing should never be omitted; they are of utmost importance in keeping in touch with, understanding and serving the individual and the family.

F. Other Records

Other records which are part of the necessary apparatus of the cure of souls can be kept alongside of those mentioned above. Thus the baptismal, Confirmation, First Communion, marriage, and death records, will help to keep the face cards up to date. Then too, out of these records other statistical records can be constructed with the facts of each year under that of the preceding. Thus at a glance one could see the upward or downward trend in baptisms, marriages, deaths, marriage-revalidations, etc., in each year. The compilation of communion statistics, converts, minimum Catholics, fallen-aways, school attendance, membership in societies, etc., can also be made part of this catalogue by the Lay Apostolate. In this manner the whole catalogue would represent not only what is known of its parishioners, but what the parish priest and the parish are doing for them.

II. Service to the Individual

1. Character of the Service

The census and its subsequent canvass serve to identify those who belong to the parish. The information gathered will reveal many individuals whose social ethical situation and personality is unadjusted to the organization and procedure of the parish and to normal life. Now comes the work of following up this information by charitable action. The Lay Apostolate must at this point begin to achieve its formal

[15] Sheffield, *Social Case History*, pp. 164–165, gives a good specimen of this type of record.

purpose. It must undertake, now that it has found its material object, the process of producing, changing, and adjusting the social ethical organization and procedure of the individual and the parish process to the interests of its brother in need. It must set about the work of knowing and understanding its clients. Motivated by charity, it must begin the work outlined under the titles, First Interview and friendly visiting. Its direct mission of finding out the precise social ethical situation and personality of the individual, of defining and giving them treatment, must now be undertaken.

2. STEPS IN THIS SERVICE

The steps, whch the worker of the Lay Apostolate will necessarily have to carry out in the processes of social ethical diagnosis and treatment of the individual, can be summed up as follows:

(1) Inquiry into the present social ethical situation and personality of the individual and his past history.

(2) Examining the material gathered, giving the diagnosis and planning the treatment.

(3) Adjusting the individual to the plan, *i. e.*, instructing the individual and influencing him to want to do his part in the program.

(4) Obtaining the necessary coöperation of the individuals and groups interested, such as the family, parish priest, relatives, parish, etc.

(5) Adapting the plans so as to embrace the different interests of the individual, *e. g.*, adapting a health problem with a conduct problem or making a health cure also fit in with religious attention.

(6) Adjusting the plans of the individual with those, who are interested, as the family, parish priest, etc.

(7) Recording the facts of the case.[16]

[16] Cf. Halbert, *What is Social Work?* p. 56.

3. THE IMMIGRANT

The unmarried immigrant often presents the fact of social isolation. For a long period of years about two-thirds of all immigrants in the United States were males. In 1907, out of a total of 1,285,349 immigrants, 929,976 were males and only 355,373 females.[17] These facts indicate a homeless condition. Some indeed have friends, others have not. Some cities have greater problems in this respect than others. Thus Pittsburgh, whose total population is one fourth foreign-born, has Croatians, Servians, Roumanians, and Greeks who have only five to ten per cent women among them.[18] Hence the men of these nationalities have but few boarding houses conducted by their own people to go to, and must shift for themselves. Both the single men and women are exposed to all sorts of temptations and vices. Venereal diseases are prevalent among the Slavs in Pittsburgh.[19] Young women drudge in hotels, restaurants, and factories under conditions which their English-speaking sisters would resent. "If any persons need protection, these young women do. There was no adequate inspection of the labor employment agencies in Pittsburgh which solicit patronage among them, often to wrong them. Not only did some of these agencies make a practice of taking their money, but they sent girls to houses unfit for them. An innocent girl may learn the character of the house only when it is too late." [20] Although there has been no such survey of conditions in other cities as in Pittsburgh, they would undoubtedly reveal similar problems of social isolation and its effects.

Since the Catholics are numerous among the immigrants, the isolated immigrant presents a problem to the parish and above all to the foreign-language parish to which they belong or should belong. By reason of his social isolation, the immigrant may also be isolated from his Church. One of the

[17] Ellwood, *Sociology*, p. 210.
[18] Cf. *Wage-earning Pittsburgh*, p. 46.
[19] *Ibid.*, pp. 49, pp. 348 sq., fully describes conditions in Pittsburgh.
[20] *Op. cit.*, p. 49.

prerequisites to enjoying the normal Catholic life is wanting in his case, namely, contact with his fellow-Catholics who understand and know him.

The isolated immigrant, therefore, presents a field of work for the Lay Apostolate. Contacts must be established with him, in order to produce, change, or adjust the social organization and procedure of both society and of the parish to his interests. Only when the barrier of isolation is broken down, and the normal relationships of friendships and contacts with acquaintances adjust his life to the New-World environment, can he enjoy and love the normal goods of Catholic life and live the standards of life imposed by Christ. Untoward social conditions, which isolate the individual, often bring a *"non posse,"* even if he has the will to live a normal life in the Church. Therefore, it is absolutely necessary that the Lay Apostolate seek out these individuals, become their friend, and diagnose their situation and personality, and then help them out of their difficulties, in order that they may live Catholic lives. The factors to be taken into consideration in this work will be similar to that of "immigrant family work"; hence the necessary directions will be given there.

4. HOMELESS MEN

The census and its canvass in many parishes, especially those in congested down-town districts, will perhaps identify a number of men whose maladjustment involves social isolation. These are "the homeless men." Irwin Tucker classifies them into three groups—hoboes, tramps, and bums. "A hobo is a migratory worker. A tramp is a migratory non-worker. A bum is a stationary non-worker." [21] This grouping is rhetorical rather than adequate. Anderson's classification divides them into seasonal workers, migratory, casual laborer, migratory non-workers, non-migratory casual laborers, and bums.[22] But this division indicates only the economic

[21] *The World Tomorrow,* pp. 6, 262.
[22] Cf. *The Hobo,* p. 265.

side of the homeless men, not their social relationships.

The "homeless man" would be better defined as any man whose relationships with one family have been in part or in whole dissolved, and who has not as yet identified himself with another family.[23] It may include hundreds of men living in clubs and hotels, like the Fenwick Club of Cincinnati[24] and one in Milwaukee,[25] which were founded to bring such men under Catholic care and attention. It may include also those who live in boarding-houses or frequent workingmen's hotels, such as those of Msgr. Dempsey in St. Louis and of the Salvation Army.[26] The term itself does not necessarily imply a forlorn or penniless condition. Some "homeless men" may be married men with homes elsewhere, who have come to the city and met with misfortune. Some are men or boys, from the lad seeking adventure and the seasonal laborer to the homeless aged and the confirmed tramp. Mrs. Alice Sollenberger has studied them all in her book: *One Thousand Homeless Men*.[27] She divided them into four classes:

"(1) Self-supporting. All men of whatever trade or occupation who support themselves by their own exertions. Some are employed all the year round; some are seasonal workers; other casual laborers; but all are independent.

(2) Temporarily dependent. Runaway boys; strangers who lack city references and are not yet employed; men who have been robbed; victims of accident or illness; convalescents; men displaced by industrial disturbances or by the introduction of machinery; misfits; foreigners unacquainted with the language and not yet employed, and other men without means who could again become self-supporting if tided past temporary difficulties.

(3) Chronically dependent. Contains many of the aged, crippled, deformed, blind, deaf, tubercular, the feeble-minded, insane, epileptic; the chronically ill; also certain men addicted to the con-

[23] Cf. Solenberger, *1000 Homeless Men*, p. 3.
[24] Catholic Directory, p. 82.
[25] Established at the end of the year 1926.
[26] Cf. *Catholic Directory* for Father Dempsey Home, p. 202, and *Handb. of Social Resources in U. S.* p. 262.
[27] p. 10.

tinuous and excessive use of drink or drugs, and a few able-bodied but almost hopelessly inefficient men.

(4) Parasitic. Contains many confirmed wanderers or tramps; criminals; impostors; begging-letter writers; confidence men, etc.; and a great majority of all chronic beggars, local vagrants, and wanderers." [28]

Our faith does not allow us to neglect these least of Christ's brethren. They also belong to the Church, if baptized. They, too, must be brought under the influence of the parish process in order to change and adjust their social ethical organization and procedure.

The Fenwick Club in Cincinnati is doing splendid work with its 250 accommodations for those who can pay. It has a beautiful ten-story building with modern equipment in rooms, kitchen, recreation, chapel, etc. But it is merely meeting the need of the better classes of men and boys, and that only between the ages of 18 and 30 years.

Msgr. Dempsey's Hotel for Workingman in St. Louis helps men in all four classes given above. But it only meets the needs of those who apply.[29] Other cities have similar Catholic homes.[30] They are well equipped with personnel and physical appointments and are really far superior to the ordinary Salvation Army hotel.

However, something must be done for those who *do not apply* to these agencies and are living in the midst of our parishes. Since the census and the canvass or any other method may identify them as Catholics, the work of the Lay Apostolate should embrace these men and seek to help them in their various difficulties.

In order to diagnose their cases and to give them treatment, the worker must consider the following factors: (1) the homeless man's present situation must be found out; (2) his former home life must be investigated; (3) his work history must be studied; (4) his physical and mental condition must be established; (5) his intellectual, moral, and

[28] *Ibid.* p. 10.
[29] *Catholic Directory,* p. 202.
[30] Cf. *op. cit.,* pp. 155, 164, 187.

religious status must be defined, whether there are any vices, such as gambling, drinking to excess, the use of drugs, attitude to religion, his ideas about education, if he reads, if he desires a chance to get on his feet; what he expects from the Church, attendance at Mass; (6) Plans for the future must be examined, whether help can be expected from relatives, whether he has any plans for himself, what periods in his past life are considered the best, and can its conditions be re-attained. (7) Records of the findings should be made.

Since the social ethical situation of these men is bound-up with their isolation from normal life, the major task of the worker "starts with the renewing of former contacts or making new ones possible. It involves some scheme for enabling non-family men to participate in the affairs of economic, political, and other social groups. It includes the restoration of security and confidence that they will receive a square deal. It may not omit some provision for variety and adventure, but it will organize and control new experience with a view to making it contribute to the integration of personality. It will bring a few lasting friendships and some recognition from a larger number. In short, the task is one of restoring the man's social status and reshaping his personal life-organization" [31] with direct relation to the Church and the parish.

5. HOMELESS WOMEN

Tramp women are as familiar to charity workers as men tramps and their restoration to normal living represents even more serious and more difficult problems, according to Mrs. Sollenberger.[32] There are no available statistics on the subject. This is partially owing to the fact that most homeless women problems involve also other moral correctional prob-

[31] Queen and Mann, *Social Pathology*, p. 214. Richmond has a splendid questionnaire on the Homeless Man, which will be of aid in arriving at a clear understanding of his case. (*Social Diagnosis*, pp. 425 sq.)

[32] *1000 Homeless Men*, p. 190.

lems and are, therefore, usually put under other captions.

The problem is no small one for Catholic charity. There are over 120 Catholic boarding-houses for homeless girls and women in the United States.[33] The "Fontbonne" in Cincinnati, with its six story modern building and over 200 rooms, takes care of homeless business women.[34] Other homes, like the Ozanam Home in Brooklyn, care for 581; [35] the Catholic Aid Society of Buffalo, the Home of Our Lady at Ogdensburg, St. Joseph's Home at Chicago, St. Zita's in New York City, etc., provide for destitute women, homeless mothers with children, for shelter, food, clothes, railroad fares, placing of weak and maimed in proper charitable institutions, etc.[36]

These homes are doing excellent work; but they reach only those who apply or are sent to them. Ordinarily there is no field worker in the parish who is on the lookout for such women and interests herself in their social situation and personality in order to help them in their difficulties.

The Lay Apostolate, however, must interest itself in such women and seek to serve them in their various situations. The points given above for homeless men apply also to them. Where the situation is diagnosed as precarious to their morals or religious life, contacts and placing in Catholic shelter homes or boarding homes should be sought as quickly as possible. If environment, situation, and personality are normal, it is above all necessary to establish friendly relations with the homeless woman and adjust her social organization and procedure to the parish process. In becoming interested and active in the parish, the individual will come to enjoy a stronger and more effective hold on the normal goods of Christ's truth, grace and law of life, and thus be able to express better her discipleship in Christ, "who had not whereon to lay His head."

[33] *Directory of Catholic Charities,* p. xii.
[34] *Catholic Telegraph,* Oct. 26, 1926, Section 3, pp. 2 sq. It, however, takes care of those able, in most cases, to care for themselves.
[35] *Directory of Cath. Charities,* p. 217.
[36] *Op. cit.,* p. xxiii.

CHAPTER II

FAMILY CHARITY WORK

I. General Aspects

1. CHARACTER

Family charity work consists in making such adjustments as are needed in the family, in order to preserve its integrity and to promote better family life. It is needed in the supernatural interests of those who are not receiving those benefits which flow from participating in a good Catholic family life; and it is necessary in order to correct those members who neglect their family obligations or injure their families from within, as well as to correct those persons or conditions which injure the family from without. It therefore attacks the problems of defending, promoting, and stabilizing the Catholic notion of family life in the family itself, by making provision for the expression of the Catholic ideal, by safeguarding the stability of the marriage bond, by correcting moral delinquency, or removing ignorance or poverty, curing sickness, etc. These things affect not only the individual, but also the family as a whole. One of the first and fundamental needs of an individual is a good family life.

Formerly family welfare work stressed the need of solving the financial problems of the family, since bad financial conditions are the origin of a great number of family difficulties and problems. Today charity workers strive to give equal attention to the physical, intellectual, moral, economic, social, and religious factors along with the prob-

lems of finances.[1] The factors which family workers have strongly stressed, and wherein they deserve much admiration and emulation, are the defense and promotion of a right conception of family life and provision for its expression.[2] The worker of the Lay Apostolate must distinguish her work from all other family welfare work by bringing to it the Catholic concept of family life, and by making such provision in her client's family as will allow for its expression.

2. STEPS IN THE WORK

The steps which are peculiar to family charity work, are as follows:

(1) Inquiry as to the relation of the individual to his family and to the family situation as a whole.

(2) Diagnosing the cause of family difficulty and prescribing the remedy.

(3) Instruction of the individual in family duties and in family ideals according to Catholic principles.

(4) Obtaining the coöperation of others who affect family life and quieting outside trouble-makers.

(5) Interpreting and supervising the carrying out of plan of adjustment.[3]

(6) Adapting the plan to other needs, so as to make all conduce to family integrity.

(7) Adjusting the plans of the individual to those of the family as a whole.

(8) Record facts of the case.

[1] Richmond, *Social Diagnosis,* gives a questionnaire which evidences the present-day tendency (pp. 378 sq.).

[2] Halbert, *What is Social Work?* pp. 76–111, says: "The factor that is peculiar to family social work and not found in other forms, is that of defending and promoting the right conception of family life and making provision for its expression."

[3] This plan may require work in household management. Nesbitt's book, *Household Management,* will be of help in planning treatment on health, dietary standards, foods, purchase, preparation, serving, housing, homemaking, etc.

3. GENERAL CASES

A. Type of Cases

Priestly practice meets with a great number of problems in which the relationships between the members of the family are unadjusted. Its service is often one-sided, for the reason that the priest hears only one side of the story and often has no means of getting the other side. Prudence and tact dictate that he should not mix too deeply into the troubles between members of the family. This phenomenon of lack of evidence and contact sufficient to treat the case as a whole, appears in cases of estrangement between members of the family, in family quarrels, or where one party is unfaithful to the marriage vows or mistreats the other, or where relatives meddle in the family's affairs, or where parents misgovern, neglect or abuse their children, or where they misunderstand each other, or where the husband neglects to support his family, or where other members of the family refuse to do their share of work for the common interest, or where husband and wife are caught in the whirl of modern pleasure-seeking, and each wants to go his or her own way, or when families have just moved into the parish, or when sickness enters family or death, etc.

B. Extent of the Problem

Some notion of the extent of the problem can be gained from the following figures: The Pittsburgh Conference of Catholic Charities reports that from 1919 to 1923 the cases brought before the Morals Court involved 1273 cases of immorality, 2287 of disorderly conduct, 703 of family difference, and 1337 runaways.[4] The Baltimore Bureau made 158 domestic adjustments in 1923 and 126 in 1924.[5] The

[4] *Report*, 1923, pp. 32–35.
[5] *Report*, p. 22.

New York Bureau in 1924, served 45,303 persons in 11,342 families.[6] It interviewed 1323 cases which had need of court action and secured suspended sentencs for 405.[7]

C. Work of the Lay Apostolate

The Lay Apostolate can render charitable service to these needy families, in order to adjust their social ethical organization and procedure to the Catholic ideal of family life.

Some may say that this is "mixing in" in family life and may do more harm than good. The answer is that such work always demands that the worker be a friend of her clients, whom she knows and understands. The lack of knowledge and understanding will always be regarded as an intrusion by unadjusted persons. But where the worker has won their confidence and friendship through her Christian fellowship, she can often heal their difficulties readily. This is the constant experience of charity workers; and it would be a *testimonium paupertatis* for Catholic thought and practice to say that what social workers are doing without the high motive which Catholic charity gives and without the spiritual resources which the Church offers, cannot be duplicated by the Lay Apostolate. Charity workers undertake cases throughout the city and have not the close contacts which the limited district of the parish affords, where one can constantly keep in touch with the problem and build up a real Christian friendship.

Readjustment requires a special study of the case. The treatment will depend on what ideas the individual has of marriage and its ideal, of the indissolubility of its bond, of its sanctity, of the necessity of having and keeping up family ties, whether the individual misses members of the family when he or they are away from home; whether he makes derogatory remarks about any members of the family; what obligation he feels to support a brother or sister

[6] *Report*, 1924, p. 7.
[7] *Ibid.*, p. 63.

or to contribute to the family's upkeep; what his idea is of a good father, a good mother, a good sister, a good brother, a good child; whether the individual regards marital unfaithfulness as a joke; whether he keeps his delinquency concealed; how he regards disgracing the family; what early phases of family and home life were happy and pleasant for him; whether he wants to own a home of his own; whether he has a definite intention to own a home; what kind of home he can reasonably expect to have according to size, cost, location; what ideas he has about fitting out a home and spending his leisure time in the home; what he thinks about the necessity of planning; how to pass his leisure time pleasantly and usefully at home; how he feels about whose task it is to do the planning and thinking; what thoughts he has about constant moving from one house to another; if the individual has a good ideal of father, mother, brother, sister, child, home, and desires to realize a good home life, how much of these ideals can be realized under the present circumstances.[8]

The Lay Apostolate can help by readjusting the individual to the ideal, which his part in the family requires. If its worker knows and understands the situation and personality, and has won the friendship of the individual and the family, she can individualize her treatment by instructing the individual in his duties, by offering the right stimuli for response, by obtaining the needed coöperation, by adjusting him to other interests. Sometimes it is possible to pick out members of families who are ignorant of or indifferent to their family duties, classify them into groups with common needs, as parents, sons, daughters, and give them group treatment. Service can be rendered by devising a program to teach them family duties and ways to strengthen family ties. The Lay Apostolate can provide them with family information, facilities, and special leadership. The Parent Teachers Association is an example of family group work which has

[8] Halbert, *What is Social Work?* (pp. 78–80) gives some pertinent questions on these points, which were used by parole workers for the Board of Public Welfare in Kansas City, Mo., as a guide in studying the family problems of their cases.

for its object the task of establishing closer relations between parent and school, in order to strengthen the bond of relationship between mother, teacher, and child, and to bring about closer coöperation between the home and the school.[9] Our Mothers' clubs, married ladies' sodalities, Holy Name Societies, etc., could be organized to do this type of *family group* work.

The American Red Cross maintains a Home Service Department, which grew out of the demand made upon its workers for social service to families. It is ready to supply information for the advancement of home standards to any group undertaking the work.[10] The American Association for Organizing Family Social Work, organized in 1911, promotes the establishment and coöperates with the development of societies doing family welfare work. It helps local groups to establish such societies for the work and sends its field worker to study the work of such societies and other agencies and to coördinate their functions. Its central office gives free information on methods of organizing family social work, on recruiting workers, on marriage laws, etc. Its official organ is *The Family*. The German Charity League has a special department for family work, which has adopted a program orientating all the family work of the various societies coöperating with it, such as the St. Vincent de Paul Society, the Third Order Family Work Societies, toward helping the parish priest in his pastoral ministry.[11] In 1927 this Department sent a memorial letter to the German bishops outlining the present-day problems of family work of the St. Vincent de Paul Society for women and the St. Elizabeth Society, and the need of directing their work so as to assist the parish priest in his ministry.[12]

[9] Butterworth's recent book, *The Parent-Teacher Association and Its Work*, describes its program and results in American schools.

[10] *Handbook of Social Resources*, p. 31.

[11] Auer, in Krose's *Kirchl. Handb.*, p. 171.

[12] It issued "Wie Können die Elizabeth- und Vincenzvereine für ihre Gegenwart- und Zukunftsaufgaben befähigt werden?" a testimonial letter to the German bishops for the reorganization of the work of these societies (Feb., 1927).

The Department is doing splendid organization work.[13] There is no Catholic organization in the United States similar to these societies. Our parish priests must, therefore, use the resources furnished by their own knowledge, wisdom, and experience in the work. The study of the following special problems is undertaken to indicate how the Lay Apostolate may handle such work.

II. Special Problems

1. widowhood

A. Widowers

Almost every large city parish has its problem of helping widowers. There are 1,758,308 widowers in the country, according to the 1920 census. Most of them manage to get along and meet their difficulties without applying for material aid. Still their situation presents special problems in which the parish, as the religious association in which they live, must interest itself.

The real needs of widowers, especially those with small children, have been too little provided for not only by our parishes, but also by our charity agencies, at least until recently. As a consequence, few studies have been made of the problems involved. We have been satisfied, especially in Catholic charity, with placing the children in orphanages. This method takes care of the children as far as food, shelter, clothing, and education is concerned. But it neither diagnoses and treats the social ethical situation of the widower in his unadjustments, nor does it meet the needs of the widower who wishes to keep his children at home. Our charity to the widower, therefore, is incomplete; it must be organized to meet his needs.

The needs of a widower differ widely from those of a widow. The widower has fewer economic problems but more

[13] Auer, *op. cit.*, pp. 171 sq.

social adjustments to make.[14] He continues to earn as before; but his main problem is to find some one who will take care of his children and home.[15] He can scarcely perform the dual task of breadwinner and homemaker. Where there are grown-up daughters, grandmothers, aunts, etc., who will aid, the problem is simplified, although conflicts of authority may arise. A housekeeper may be secured, but this is usually difficult. For satisfactory and competent housekeepers are hard to find. Very often they cannot get along with the children. Sentimental attachments to the housekeeper may lead the widower to immorality and thus complicate the situation. Boarding the children with relatives or others, where they may be cared for while the father is at work, often offers a solution. Remarriage often occurs.

The Lay Apostolate must extend its charity to the widower. By approaching the bereaved individual and establishing friendly relations with him, by understanding his situation and defining it accurately, the worker can organize a procedure which will be in line with the widower's hopes and desires. With a little investigation the right sources of cooperation can often be found to meet the exact situation. It is absolutely necessary for the inquiry to obtain a good picture of the widower's present circumstances, his early life, and his married life. Too often these factors are slurred over and present problems alone considered, which leads the children to the orphanage and sets the widower to shift for himself. Further, the transitional period from the death of the wife to the present, the present surroundings, the family problems in general, income and outgo, and the possible sources of help, must enter into the diagnosis and treatment of the case. Such work will win the coöperation of the widower, the adjustment of his own interests to the plan, and secure the help of others. It will intensify his fellowship

[14] Queen and Mann, *Social Pathology,* p. 30.

[15] Cf. *ibid.,* the case of the Mead children, which brings out this feature. In regard to widowers with small children, all too little study has been given them. The only data of consequence is Evers, *Children in Need of Special Care,* Boston, 1924.

in the Community of the Church, strengthen his discipleship, solace his bereavement, deepen his relationship to his children, and provide better chances for the Kingdom of God to lay hold on their souls and perfect him and his children in the truth, grace, and law of Christ.

B. Widows

a. Problems of Widowhood

Widowhood is a not uncommon problem in every large city parish. According to the 1920 census, there were 3,917,625 widows, or over 11 per cent of all women over 15 years of age were widows.[16] The social situation involved in widowhood is a physical and ethical break in the family. Death brings the family into a crisis.[17] It produces an inevitable period of unadjustment. A great number of widows succeed in adjusting the social ethical organization of their lives to meet the new situation.[18] Some difficulties, however, are of a sort which brings on an acute crisis, apt to develop into chronic maladjustment. Some of these complicating factors may be the woman's emotional instability, her lack of business experience, small children needing control, sickness, and other combinations of troublesome factors, which can be seen from the following examples.[19] A widow was deaf and in need of vocational training. The youngest child was delicate and the older boy had difficulty in finding work. Another widow had tuberculosis and was overworked. Her children had adenoids and needed glasses. Another was living in an undesirable tenement with male lodgers; the widow had irregular work and the oldest child was a cripple. The husband of one widow left $900 insurance, which sup-

[16] Queen and Mann, *op. cit.*, p. 31.

[17] Richmond and Hall, *A Study of 985 Widows,* is the best study of the problem up to the present. It shows the methods of diagnosis and treatment given in various parts of the country.

[18] *Ibid.*, pp. 19–28 shows that nearly 85 per cent work.

[19] *Ibid.*, pp. 50–78.

ported the widow and family for three years, together with sewing at home. The woman contracted tuberculosis and needed assistance. Another widow had crippled hands, three of her children had enlarged tonsils and one had goiter. The woman was Polish, knew little English, and had a low standard of living.

Widows often find it difficult to train their children. This does not mean that mothers know less about the training of children than do fathers; they probably know more. It merely means that fathers and mothers have different relations to their children, and both types of influence are necessary for the growing boy and girl; and when the father is gone, it is hard for the mother to supply the rôle of the father. This condition often leads to juvenile delinquency, though juvenile delinquency is not as common phenomenon in such families as is frequently thought.[20]

b. Foreign-born Widows

Foreign-born widows are always under a severe handicap. Nearly all inquiries into "aid to mothers" reveals an excessive proportion of foreign-born women receiving aid. The Children's Bureau reports that in Boston two-thirds of the pensioned mothers were foreign-born, while only one-third of the population was of foreign birth.[21] This fact is the result of economic conditions. The foreign-born are often forced to accept work as unskilled laborers and drudge at low pay, regardless of what their trades in the old country were. On the social side, they are strangers, and consequently widowhood adds difficulties to their unadjustment to American ways. "Most immigrant women are behind their husbands and still farther behind their children in the process of Americanization." [22] This condition presents difficult prob-

[20] *Report of the Massachusetts Commission on Widowed Mothers,* 1913, pp 162–3 and U. S. Children's Bureau, Publ. No. 82, pp. 118–19, support this view.

[21] U. S. Children's Publ. No. 18.

[22] Queen and Mann, *Social Pathology,* p. 36.

lems of child guidance. Then, too, in several States the requirements are such that it is impossible for foreign-born widows to obtain aid from the State through mothers' pensions. These are natural difficulties which stand in the way, and unless the Church through the parish comes to her rescue, the widow's chances for progressing in normal life and in the life of the Church are minimized, to say the least.

c. Previous problems

Widowhood is often only a final step in a series of misfortunes, which bring maladjustments. Many factors are present already before the husband's death, such as low wages, no savings, no insurance, debts, dependence on charity, poor housing, loss of family morale and cohesion. Thus of the 500 widows helped by a New York Association for the Improvement of the Condition of the Poor in 1914, one-fifth had received intermittent relief and another fifth continuous relief for some time before the husband's death.[23] Many women work while their husbands are still living, and this reduces the number of those who ask for relief.[24] But these cases generally have little insurance and their savings are generally very small and do not meet the needs of the family.[25] It is estimated that, on an average, nearly two-thirds of the funds left are consumed by the expenses of the funeral.[26] Richmond and Hall found one-fourth of the 851 families studied, and Queen and Mann say from 40 to 65 per cent of the families who come before social agencies are without these resources.[27]

[23] Publ. No. 8, p. 29.

[24] Richmond and Hall, *A Study of 985 Widows*, p. 20, reveals that of 369 reported, 360 worked before their husbands' death.

[25] *Ibid.*, p. 13. 545 families had definite amounts, 55 an indefinite amount, 251 had no resources.

[26] *Ibid.*, p. 16. The resources left and funeral expenses of 205 with resources less than 500 were as follows: Resources, $33,337. Funerals, $21,881.

[27] *Ibid.*, p. 141; Queen and Mann, *op. cit.*, p. 34.

d. The Children

Almost always the families needing assistance have young children. Queen and Mann say that about nine-tenths of the children are below fourteen years of age, with at least three children to a family.[28] The problems are lessened if the older children help in the care of the home and of the younger children, or contribute to the family income. Nearly one-half of the families studied had children who supplement their mother's earnings.[29] In many instances the older children were married and had burdens of their own, rendering them unable to help.

Many widows are unequipped by previous experience and training for the problems they must meet. Some have no notion of budgeting, handling of money, or making purchases. Others who, as wage-earners, have controlled their own earnings, may lack knowledge in managing a household. Where her previous work was unskilled, the widow is usually unprepared to be a homemaker and breadwinner.

e. What Widowhood means to Widows

The Lay Apostolate must understand what widowhood means to widows, especially to widows with young children. The widowed mother suffers in soul from loneliness and discouragement. She must carry on the work alone. She often loses control of her children, especially where the discipline was entirely left to the father. Often she worries and is overworked, and her health breaks down. Perhaps the necessity of working makes it impossible for her to give her children proper care and oversight. One-half of the mothers studied by Miss Nesbitt were working.[30] Of these almost twice as many were employed away from home as at home. The

[28] *Op. cit.*, p. 34.

[29] Richmond and Hall, *op. cit.*, p. 20, found in 436 (44 per cent) cases that children contributed to the income.

[30] U. S. Children Bureau, Publication No. 118, p. 18.

Richmond and Hall study showed that 37 per cent worked during treatment by a social agency.[31] Three-fifths worked outside their homes. These women cleaned offices and other places, did factory work, sewing, domestic service, or were employed as janitresses or saleswomen. Ten per cent were engaged in night work. The home work consisted in washing and sewing. One-fifth kept boarders and lodgers. "This practice almost inevitably interfered with the family privacy and unity, and when the lodgers were men, sometimes gave rise to more serious problems." [32]

f. How Problems Are Being Met

The St. Vincent de Paul Society is assisting a great number of Catholic widows. The relief societies, the women's clubs and societies, the Holy Name societies, our fifty-nine charity bureaus, our temporary shelters, our home finding associations, our child welfare societies, our day nurseries, employment bureaus, Catholic settlements, etc., are helping and assisting widows to meet their problems. As we have indicated above, the first problem for a widow is to secure regular and adequate income. A prevalent method of meeting the widow's needs consists in doles of material relief with little personal service. The recent Catholic charity organization movement has changed the method considerably. It is realized that material relief is an important element, but to be adequate, it must be supplemented and rendered more effective by personal service. Among the specific services which their workers are rendering is the securing of the right type of employment, providing medical and surgical attention, hospital care, aid in the collection of compensation or insurance, aid in managing finances and household affairs, adjusting school matters of the children regarding tuition, books, etc., securing scholarships, giving direction to family

[31] *Study of 985 Widows*, p. 16.
[32] Queen and Mann, *Social Pathology*, p. 37.

recreation, obtaining summer vacations for mother and children, paying attention to fresh air, supplying help to enjoy free days and week-ends in the country, instructing the mother in dietetics, housemaking, dressmaking, care of health, etc.

g. Interpretation of this Service

Service to the widow is an expression of our understanding of our supernatural relation to her as a child of God. It has ever been the glory of the Church since Apostolic times, when the Apostles selected deacons in order that the service of the community might express this relation more eloquently than the personal service of the Apostles would allow them to do. Our parishes, as the fundamental units of Church, have given expression to this understanding in their generous financial support of widows and orphans. However, it is only a partial expression of the complete understanding of the supernatural relation to our widowed sisters in Christ. It often lacks the special characteristic of personal service. Whatever personal service does exist, as through the agencies mentioned, is generally more or less isolated from the parish process as such. It is generally not a formal expression of our understanding of the communal life of the parish to a member in need.

h. The Service of the Lay Apostolate

It is the function of the Lay Apostolate to realize the expression of the parish relationship and discipleship to its sister in need. It is to express the parish's responsibility for the care, relief, and complete welfare of the widow and her children through personal service to them. Its service is to relieve their needs, in order to help them keep and develop their hold on the goods of the Church, which the parish process mediates. This does not mean that it is to do away with

the need of the agencies mentioned above. No; it merely means that it is to supplement this work by producing, changing, or adjusting the social organization and procedure of the parish to the needs of the widow. In other words, the parish process is made the medium through which this work of the community is applied to the sister in need. Its worker, who knows and understands the social situation and personality of the widow and is her friend, intensifies the service which these agencies can render. The Lay Apostolate will call in all such agencies for help where they are needed, but by its exact knowledge of the situation and its contacts with the individual, it lifts the isolation which generally exists in such cases, and above all nullifies the isolation which exists between the widow and the parish process in most cases. Its service, therefore, becomes a fuller expression of the charity of the Church to the widow and brings the service of the community of the Church in the city and in the parish to splendid and positive expression in its own individualized and personal service to the widow.

i. Factors in Diagnosis and Treatment

The personal service of the workers of the Lay Apostolate will find a guide in the experience which social workers have had in diagnosing and treating cases of widowhood. It has been found necessary to study the following factors: (1) the circumstances of the husband's death; (2) the early life of the widow; (3) her married life; (4) the transitional period from the death of husband until the persent time; (5) the present situation; (6) present family problems in general; (7) present work problems; (8) family income and outgo; (9) possibilities of advice and help; (10) the religious situation.[33]

When the inquiry has gathered the material, and it has been diagnosed, the steps outlined above for all family work should be followed.

[33] Cf. Richmond, *Social Diagnosis,* pp. 400 sq., for questionnaire.

2. DESERTION

A. Deserter Described

A social ethical situation which often appears in families in large city parishes is that of desertion. Desertion is an attempt to get away from a difficult family situation. It is an informal device for escaping from family troubles and burdens. Non-support is not so much a case of running away from trouble as it is of giving up the struggle. The mental attitude of the non-supporter resembles that of a child in face of constant difficulty, who simply stops trying. "A deserter, therefore, may be defined as one who runs off and leaves his family to shift for itself." "A non-supporter is one who sits about the home and lets others maintain it." [34] The non-supporter displays less courage and initiative than the deserter. He is likely to have less physical and mental stamina. He may have a sentimental attachment for his family; but he shirks the responsibility for its care.[35] Sometimes he is an alcoholic, and almost always he is industrially inefficient. The deserter is also a shirker, but often displays high intelligence and industrial skill.[36] Both, therefore, present a social ethical problem. As Joanna Colcord says: "With the deserter as described, the problem is chiefly to alter his point of view; with the non-supporter it is, in addition, to stiffen his will and to increase his capacity, a far more complicated task." [37] Some workers feel that the out-and-out deserter, if he can be gotten hold of, is more promising material to work with than the non-supporter.[38]

B. Number of Deserters

Statistics on desertion in general are fragmentary. Deserted wives for various reasons do not want the fact to be

[34] Queen and Mann, *Social Pathology*, p. 75.
[35] Colcord, *Broken Homes*, p. 151.
[36] Queen and Mann, *op. cit.*, pp. 75–76.
[37] *Ibid.*, p. 152.
[38] *Ibid.*, p. 151.

known. Existing statistics deal only with those who have come before the courts or social agencies. "Hardly any statistical data in the work of family social agencies shows so little fluctuation from year to year and between different cities, as the percentages of deserted families. It generally forms from 10 to 15 per cent of the work of such society." [39] Most of the Catholic bureaus do not list their work in desertion cases. The Cincinnati Bureau, however, had fifty cases in 1921.[40] Pittsburgh, from the reports of the various institutions, such as orphanages, Good Shepherd Homes, etc., had 175 cases of desertion of the mother and 342 cases of desertion of the father in these institutions.[41] About 15 per cent of the 10,000 institutional children in Philadelphia had been deserted by one or both their parents.[42] From 20 to 25 per cent of the children committed as public wards to private orphan asylums in New York City and elsewhere are children of deserting fathers.[43] However, there are no clues which would indicate how many of these deserters are Catholics.

C. Some Causes of Desertion

Eubank regards desertion as "the poor man's divorce." [44] It is easy, cheap, effective, and without marked social stigma, and permits of patching up the difficulty should the deserter care to return. Miss Colcord questions this assertion on the ground that "the deserting man does not, as a rule, consider his absence from home as anything so final and definite as divorce." [45] She suggests that, instead of being a poor man's divorce, desertion comes nearer to being his vacation.[46]

[39] *Ibid.*, p. 52.
[40] *Report*, 1921, p. 16.
[41] *Report*, 1923, pp. 20–26.
[42] Queen and Mann, *op. cit.*, p. 78.
[43] Liebmann, Some General Aspects of Family Desertion, in *Social Hygiene*, No. 6, 1920, p. 201.
[44] *Study in Family Desertion*, pp. 17–19.
[45] *Broken Homes*, p. 7.
[46] *Ibid.*, p. 8.

The deserter may leave in the expectation of finding work elsewhere, to escape irritations, nagging, and the perplexities of family life; he may be infatuated with another woman, or believe that he can make good in another environment.[47] As Queen and Mann point out, "back of these there are always other situations, of which the deserter may not be conscious, but which are among the real sources of difficulty." [48]

Other sources may be industrial inefficiency, poor housekeeping, mental defects, faulty early training giving rise to low ideals of home life and of personal obligation, lack of self-control and ability to meet responsibilities, difference in national background or age-groups, or when the husband has immigrated before his wife. Ill-advised marriages are also a fruitful source of desertions. Eubank says: "Probably the largest number of permanent desertions are traceable to ill-advised marriages." [49] Patterson found that 14 per cent of the causes of desertion and non-support in the Philadelphia court occurred in families where there had been "forced marriages." [50] Lack of preparation for marriage or industrial training, or failure in occupation, are often conducive to desertion and non-support. Friction over the handling of money, especially the wasteful spending habits of a wife, temperamental differences manifested in the standards of conduct, disagreements about bringing up the children, criticism, jealousy, sulking spells, are also fruitful sources of desertion. Sex incompatibility including coldness or excessive demands are also frequent causes.[51] Queen and Mann say: "Studies now under way indicate that this factor plays a larger rôle than any we have yet named." [52]

To get at the cause, the Lay Apostolate worker should first of all make sure that the case is not one of spurious desertion. Then (1) the circumstances of the present deser-

[47] *Ibid.*, pp. 17 sq.
[48] *Op. cit.*, p. 81.
[49] *Op. cit.*, p. 39.
[50] Quoted in Queen and Mann, *op. cit.*, p. 81.
[51] Colcord, *Broken Homes*, p. 28.
[52] *Op. cit.*, p. 82.

tion should be found out; (2) those of past desertions; (3) next, the history of the husband's early life should be obtained; (4) then of the wife's early life; (5) then that of their married life; (6) the financial situation should be studied; (7) finally the religious and moral situation should be investigated.[53]

D. The Consequences of Desertion

Practically all the difficulties presented in widowhood come up in an intensified form in the cases of deserted wives with small children. The struggle for support is often more severe, because the deserted wife cannot claim a pension as a widow can; for only about half the States allow such pensions. A large number must seek aid from other sources, especially by working outside their homes for small wages. The children are often undernourished, neglected, and without supervision. Truancy and juvenile delinquency appear among them. The social ethical situation is generally an unfavorable one for the children. As Colcord says: "An unstable home, with a worthless father an intermittent member of the household, is as bad an environment as children can have—its very fluctuations making for instability and a wrong point of view later on." [54] Deficiencies in the development of the children naturally take place. They form a wrong idea of marriage and of family life from the conduct of their father and mother. They are often compelled to work prematurely. The greatest demoralizing effect is generally the father. "Homeless, unattached, free from primary group controls, his history frequently is one of progressive deterioration." [55]

[53] Richmond, *Social Diagnosis,* has a questionnaire on the Deserted Family, which will be of help in the investigation of such cases (pp. 395–400).

[54] Colcord, *op. cit.,* pp. 16–62.

[55] Queen and Mann, *Social Pathology,* p. 79.

E. Treatment by the Lay Apostolate

Miss Richmond characterizes the first period of the history of handling cases of desertions as the "muddling along" stage, where indiscriminate relief of families and sporadic efforts to locate the man were made.[56] This stage was followed by a punitive period, which sought to bring the deserter to his senses through the law. Eubank makes the first step in the treatment of a deserter the securing of a warrant for his arrest, followed by his location and apprehension.[57] However, as Queen and Mann say: "Genuine reconciliation is difficult after criminal proceedings have been initiated. A warrant for arrest is equivalent to a declaration of war." [58] The present tendency is to lay "less emphasis on punitive and repressive measures, and more consideration of the man's point of view, less tendency to press court action, but a more liberal relief policy (partly as a preventive to 'forced reconciliation') and lastly, longer supervision after the man has resumed support of his family." [59]

The first problem, of course, is to find the deserter. When found, instead of antagonizing him with arrest and prosecution, it is wiser to have an interview with him and get his side of the story. Friendly contacts will help to solve the case.[60] Where desertion has just happened, emergency plans must be formulated for the family, including prompt and adequate relief, medical attention, spiritual service, and an energetic search for the man. The question whether the home should be broken up should not be decided on the fact of desertion alone. When desertion becomes long-standing, more definite and comprehensive programs must be made, which leave out of their reckoning the return of the deserter. When the deserter is found and willing to return, the prin-

[56] Colcord, *Broken Homes,* Preface, p. 2.
[57] *Study of Family Desertion,* pp. 51, 63.
[58] *Social Pathology,* p. 83.
[59] Colcord, *op. cit.,* pp. 63–63.
[60] *Ibid.,* pp. 66–67.

cipal question is whether he should be allowed to re-enter the home. It all depends on his character and how he wishes to effect reconciliation. If he wants to force himself on the family and it means its woe, it would be better that a court procedure secure an order demanding support, giving the wife a warrant for arrest which may be served if the man appears at the home. If he is unwilling to support the family, court action is often necessary in order to secure support.[61]

Since desertion practically always involves a precarious social ethical situation for the wife (or mother) and the children, the parish must show its understanding of how Christ loved us, and express in action its understanding of its discipleship and its consequent relations of brotherhood to the deserted family. This expression, as is evident, demands personal service. The Lay Apostolate must assume this function of expressing the solidarity of faith and love of the parish to its unadjusted children. It must, therefore, investigate, diagnose, and treat the case according to the points outlined above; and it must also mediate the aid and help, which other agencies in the city such as charity bureaus, child placing agencies, etc. give. It will not only save deserted families from further demoralization, but it will actually help them out of their untoward situation and bring them to the better use and practice of their religion.

3. THE IMMIGRANT FAMILY

Much has been accomplished for the religious care of the immigrant and his family. Our foreign-language parishes are monuments of zeal, faith, grace, and love of and for the immigrant. A great number of our Catholic immigrants and their families are living normal lives socially, economically, and religiously. They live in the better residential districts, are employed in the professions, or are prosperous business men, tradesmen, or skilled workers. "Of the Lithuanian fam-

[61] Cf. Queen and Mann, *Social Pathology*, p. 85.

ilies in Pittsburgh more than ten per cent owned their own homes in 1914." [62] The same fact was true of the Poles, Slovaks, and Italians. The foreign exchange departments of the banks prove that the majority save their money.[63]

A. Extent of Maladjustment

Although the extent of the maladjustment of the immigrant has not been studied statistically in many cities, still the work of our Catholic charity bureaus, immigrant welfare agencies, etc., shows the extent of the problem. Thus the Pittsburgh Conference of Catholic Charities for the years 1919 to 1923 gave relief to 15,671 immigrant families representing thirty-five different nationalities.[64] The same conference took care of 5,336 cases of children of foreign-born parentage during these years.[65] It handled 3929 cases of immigrant men and 1632 cases of immigrant women before the Morals Court.[66]

B. Character of Agency Work

These agencies of immigrant welfare are doing good work, but they lack direct neighborly and environmental contacts with the immigrant family. Their highly centralized organization (good as it is to meet the social situations which are related to the Catholic body as a whole or the city) isolates their service from the exact situation and relationships in which immigrant families are living. The case is different with the social centers and the settlements. They are neighborhood sources of help and their relationships are closer. Outside of the centers and settlements maintained by the parishes themselves, most of them are the expression of understanding of the whole Catholic community of its responsibility for its immigrant brother; but there is no gen-

[62] *Wage-earning Pittsburgh*, p. 53.
[63] *Ibid.*, p. 53.
[64] *Report*, 1923, p. 11.
[65] *Ibid.*, p. 28.
[66] *Ibid.*, pp. 33–35.

eral, wide-awake program for handling these immigrant problems in the parish. Yet the parish has an obligation to convey to these people its Catholic goods. All its members, singularly and collectively, are bound by the law of charity to express their understanding of their brotherly relations to the immigrant and especially to those in need.

C. The Work of the Lay Apostolate

The work of the Lay Apostolate is to mediate this understanding and relationship. Its workers must learn to know, understand, and love the immigrant families as members of the parish process. Its service must consider them as brothers and be on the lookout to help them in their social situations. It must establish contacts, relationships, and procedures which will advance their spiritual interests.

a. Problem of National Background

The parish priests in foreign-language parishes are often handicapped in their service because it is difficult to find laymen who can help them and at the same time take into account the exact, accurate, and fixed characteristics of immigrant families. The Lay Apostolate cannot ignore national characteristics. It must not only study the quarter of the city in which the parish is located, but it must also acquaint itself with the old-world background of the immigrant,—not merely the characteristics of the country as a whole, but those of the different provinces and localities from which the people of the district come. It should know: (1) the characteristics of the inhabitants; (2) their ocupations and recreations; (3) their education and culture; (4) the old-country religious situation; (5) the family life and the woman's position; (6) the community customs; (7) something about their laws and government; (8) the causes, size, and character of emigration from their home country.[67]

[67] The questionnaire of Richmond (*Social Diagnosis,* pp. 383–94) should be compared here.

This knowledge cannot be obtained at once. Books will help; much can be learned from the people themselves. The series of books on what immigrants have contributed to the United States published by the Knights of Columbus will help.[68] The life and times of a great national figure will supply some information. Some particular studies have been made, such as Miss Emily Balch's "Our Slavic Fellow Citizens." [69] The Pittsburgh Survey (in the volume, *Wage Earning Pittsburgh*) has many interesting items on the foreign born.[70] The social settlements have done great service to the country by interpreting immigrant life in the cities to the public.[71] *The Hull House Maps and Papers* [72] and Jane Addams' *Twenty Years at Hull House* are good examples.[73] Settlement leaders can advise the workers of the Lay Apostolate in many ways; the representative men and women of the immigrant group will also be a great source of information. The reading of their newspapers and periodicals printed in America will bring many items of knowledge and often revelations.

b. Study of the Individual Family

This general information on a particular immigrant group needs interpretation and application, when the Lay Apostolate is dealing with a particular family. The worker must not be beguiled into ascribing general racial and national characteristics to the individual and his family. She must remember that they are human beings, adopted children of God, entitled to the same common goods of the Church as herself. She must, therefore, be discriminate in forming judgments on national characteristics. She must remember that "generalizations about Americans, applied to herself in such a case

[68] Cf. *Germans in the Making of America,* Strafford Press, Boston, Mass.
[69] Charities Publication Committee, N. Y., 1910.
[70] *The Pittsburgh Survey,* edited by Paul Kellog, Russell Sage Foundation, N. Y., 1914.
[71] Cf. Richmond, *Social Diagnosis,* pp. 386 sq., and Woods and Kenedy, *Settlement Horizon.*
[72] Published by Crowell and Co., N. Y., 1895.
[73] Published by The Macmillan Co., 1925.

might strike her as beside the mark." [74] Therefore no formal schedule can be constructed for the information sought. At times the client's early history, or his emigration, or his adjustment to his new home, have no relation to the case.

However, some general suggestions can be given, which may help the Lay Apostolate's worker in investigating an immigrant family case.

(1) Sometimes it is well to learn all one can about the early home life and parents of the immigrant in the old-country situation. His family ideal may be a cross-section of these conditions and his medical treatment may depend on some hereditary disease. Sometimes one finds religious persecution in the country, which will explain the present religious situation.

(2) The industrial history of the husband and wife before marriage very often will affect the diagnosis and treatment of the case.

(3) The present condition of the marriage and the family life is always an important item. It will reveal the relation between man and wife, parents and children, family and church; the actual expression of the Catholic ideal of a home.

(4) The circumstances pertaining to emigration often enter into the problem. Sometimes the case is that of a refugee from justice, or the man was unemployed, borrowed money for transportation, and is indebted to friends, relatives, etc., back home.

(5) Industrial adjustment in this country is an item that must be established, as it plays a big part in all relief cases.

(6) The social adjustment must also be investigated, especially in cases of religious maladjustment. The lack of it sometimes makes the practice of religion very difficult and at times impossible.

(7) The housing condition must be studied. It is often a source of moral ruin to parents and children.

(8) Since immigrants often maintain lodgers, the exact situation must be defined.

(9) The health situation must be diagnosed, since it will enter into the treatment of many cases.

(10) The occupations of the workers in the family should be obtained; since they are often exposed to all sorts of hazards, these must be taken into consideration in the treatment.

(11) The physical, material, social, and religious needs and resources of the family are necessary points of inquiry.

[74] Richmond, *op. cit.*, p. 382.

c. Value of Such Study by Lay Apostolate

The Lay Apostolate can be a great help to the parish priest in his pastoral ministry among immigrants. The close contacts of its worker with the family and his own investigation will reveal the needs of the family. The parish priest and the worker are now in a position where they can diagnose and interpret the facts as they actually exist. They can devise a plan of treatment which will meet these needs; and it will be effective because it will be individualized and particularized. It will make it possible to mediate all the service of the immigrant welfare agencies both of the Church and the city and the State. It will make it possible to reach each family in their exact situation and learn to know, understand, and love them, and to bring the common goods of Christianity to them in their new environment.

4. MARRIAGE PROBLEMS

All sorts of marriage problems arise in large city parishes. Many of the marriages should never have taken place; others are invalid. The general experience is that the parish priest is unable to carry on the work of preventing and revalidating marriages alone and unaided. The Lay Apostolate must help him in this work.

A. Requisites for the Work

One requisite for this service is a good command of the doctrinal, legal, economic, and social aspects of marriage. As Father Aufenanger points out, the Lay Apostolate's worker should have a hold: on (1) the sacramental character and essential notes of Catholic marriage; (2) on the ideals of courtship and betrothal, the requirements for its

validity, its effects and the conditions under which it is dissolved; (3) on the law of residence; (4) on the conditions for a mixed marriage and the dangers involved; (5) on the rights of the Church and the State; (6) on impediments; (7) on the significance of marriage for the parties themselves, for their children, for State and Church; (8) on the religious education of the children; (9) on how to handle the various maladjustments and what significance they possess for the parties concerned.[75]

B. Ill-advised Marriages

With such a mental background the Lay Apostolate can do splendid service in preventing and, where necessary, healing: (1) ill-advised marriages; (2) invalid marriages, (3) mixed marriages, (4) divorces and separations.

a. Hasty Marriages

A hasty marriage is always an ill-advised marriage because the parties are not adequately acquainted with each other. Under a spell of enthusiasm for one another, or for the sake of fun or adventure, they get married in haste. Most of these cases are civil marriages—quite a number are contracted before a Protestant minister.

Little help can be had from the State in the prevention of such hasty marriages, since the laws differ according to States.[76] The Lay Apostolate must use its own resources in preventing such marriages. The first step is to learn of the parties. As soon as they are found out and their situation is diagnosed, a plan of treatment, involving better acquaintance between the parties themselves, their respective families, their friends, their homes, should be undertaken. The plan needs the coöperation of the members of each party's family. It must, therefore, be correlated to their interests.

[75] Aufenanger, "Mitarbeit des Laienapostolats zum Schutze der kirchlichen Ehe" in *Seelsorge und Seelsorgehilfe,* p. 54.

[76] Hall and Brooke, *American Marriage Laws,* pp. 36–37.

Since the problem is essentially one of lack of acquaintance, the supervision of the plan will have to take into consideration the recreational and leisure time of the parties. The worker will have to influence the families of both parties to supply varied opportunities of coming together, which will offer the parties a chance to learn to know each other better. The worker can include in the scheme the recreational opportunities which the parish offers in its socials, dances, and various other works, etc. The individualization of work in all cases of courtship in the parish through the personal services of the Lay Apostolate will prevent many hasty marriages.

b. Child Marriages

Another type of ill-advised marriage is that between persons too young to know their own minds and to realize the significance of marriage. This class generally includes persons between 14 and 19 years of age. The 1920 census showed that 12,824 girls married at the age of 15 years, and 5,554 more under 16, giving a total of 18,388 who were under 16, but had married at 15 or before. The census also reported 825 girls of 15 or under, who were either widowed or divorced.[77] As estimate based on the census reports from 1890 to 1920 holds that "approximately 342,000 women and girls, who are living in the United States today, began their married lives as child brides within the last 36 years." [78] Seventeen States have no minimum age limit below which

[77] Richmond and Hall, *Child Marriages*, p. 56. The problem is not so difficult in Germany. A uniform law throughout the country sets the minimum age limit at 21 (completed) for men and 16 (completed) for women. (*R. G. B.*, § 1303). A dispensation is possible for women. The declaration of majority can be had for men at the end of the 18th year (§ 3); cf. Hilling, *Eherecht*, p. 23.

[78] Richmond and Hall, *op. cit.*, p. 57. The ratio of girls of 17, 18, and 19 years is found to be much greater from the study of 45 license offices (*ibid.*, pp. 104–5). The German situation for 1922–23 was as follows: 15 years, but under 16, 43 cases in 1922, 45 in 1923. 16 years, but under 17, 886 in 1922 and 881 in 1923. 17 to 19 years, 47,342 in 1922 and 44,704 in 1923.

marriage may not be contracted without the consent of parents.[79] The parish priests consulted by Richmond and Hall were found to have the same experience as the judges of courts, ministers, and social workers.[80]

Since the problem involves so many girls, the chief preventive work of the Lay Apostolate will lie in protecting the girls of the parish against such marriages. It must, therefore, account for every girl and young lady in the parish. It must establish personal contacts with them and learn to know and understand their social situation and personality. Much preventive work can be done through the families. The great need is to be wide awake as to the actual relationship which the girls are maintaining and to get the coöperation of family and friends whenever it can be had for the prevention of an early marriage. Where the parents consent to the courtship and sponsor the marriage, influence should be brought to bear on the family to help the youthful pair to establish a good Catholic home. Where the parents are indifferent or unfavorable conditions, such as an unhappy home, hard economic and occupational conditions, etc., prevail, the worker will have to rely on her own contacts with the individual and help the client out of the situation, especially when one party is of such a character that it is impossible to hope for a happy marriage. In the event of marriage, the worker must try to apply a plan of treatment which will help the parties to found a Catholic home and to keep close to their faith and its practice.

c. Age Differences

It is a matter of general experience in charity work that unadjustments are frequent where there is a large difference of age between husband and wife. In over 40 per cent of the

[79] Queen and Mann, *Social Pathology*, p. 61; cf. Sabetti-Barrett, *Theologia Moralis*, pp. 882–83, for the laws of the various States of the Union.

[80] *Child Marriages*, p. 47.

divorces studied by the Cincinnati Court of Domestic Relations there was a difference of five years or more between the husband's and the wife's ages.[81] The usual proportion is about 12 per cent.[82] The extent of such unadjustment is so large that the Lay Apostolate must consider it in its service.

These marriages present not so much a problem in the prevention of marriage, as in the prevention of maladjustment which may arise from the difference of age after the parties are married. Such marriages need adjustments in judgment, tolerance, and common sense. The task of the worker of the Lay Apostolate is, therefore, one of establishing contacts, of learning to know and understand the social situation and personalities of these people, and after diagnosing their maladjustments, to apply a plan of treatment which will influence the parties to maintain "common-sense" relationships. The personality of the worker and the character of her service will play an important part in this sort of work. It is essentially a question of adjusting relationships between man and wife, and too many hands would undoubtedly interfere with achieving the purpose of the treatment. It is better for the worker, under the guidance of the parish priest, to handle the case alone, without the interference of relatives, wherever the case warrants it or it will be of advantage. The plan should stress common ways of thinking, common feelings, judgments, and activities between the two parties. The resources of the parish, such as attending Mass together, praying together, taking part in the parish recreational features together, and mutually exchanging information on parish topics, things which happened during the day, should find place in the treatment.

[81] Hart, *Sex Antagonism in Divorce,* National Probation Association, 1922, p. 135. The situation in Germany reveals a remarkable difference in many instances; however, no percentages are available, cf. *Statistisches Jahrb. d. D. R.,* pp. 32–33.

[82] Queen and Mann, *Social Pathology,* p. 63.

d. The Unfit

Much preventive work can be done by the Lay Apostolate among those who are physically or mentally unfit for marriage. Most of our States place some restriction on marriage between persons suffering from mental or physical disabilities. In 1919 there were only nineteen States without any restrictions. But the States with such laws often do not enforce them effectively. In five States the only requirement was a statement under oath by the applicant that he had none of the disabilities specified by law. Four States require physicians' certificates. Most of the restrictions deal with imbecility, epilepsy, feeble-mindedness, insanity, venereal disease, and in some cases pauperism, transmissible disease, drunkenness, and habitual criminality.[83] Once the worker of the Lay Apostolate has diagnosed the situation and the personality of a client as physically or mentally unfit for marriage, she must institute a plan of treatment which will prevent that person from marrying.[84] The greatest help in this service will be that of the person's family. They must be made acquainted with the full significance of the situation and induced to do their duty towards their own member. Besides the social barrier, which both the worker and the family should raise to prevent such marriages, the plan of treatment should also include medical attention. The medical doctors can often be of great help in preventing marriages among such people. When the relatives are indifferent, or positively want to have the person married, it may be possible at times to prevent the marriage by enforcing the law applicable to the case. This, however, should be attempted only when the worker has absolute evidence of physical or mental unfitness. The Catholic bureaus, the psychia-

[83] Queen and Mann, *Social Pathology*, p. 62.

[84] In the problem of mental deficiency the Lay Apostolate worker must be careful when the question of sterilization arises. The diagnosis and prognosis should be left to a reliable doctor. The ethical treatment of the question has been best developed by Dr. Joseph Mayer, *Gesetzliche Unfruchtbarmachung*, Freiburg, 1927.

tric clinics, and medical dispensaries offer means of coöperation in such cases.

C. Invalid Marriages

Invalid marriages are also common unadjustments. Indications of the extent of the problem can be seen in what our charity bureaus are doing. The St. Vincent de Paul Society in Milwaukee rectified 22 irregular marriages in 1926;[85] throughout the country there were 305 such cases in 1924.[86] The Washington Bureau rectified 8 in 1925; the Green Bay Bureau 26 in 1923; the Pittsburgh Religious Community Social Service, rectified 218,[87] and the Travelers' Aid Society 14 during the years 1919 to 1923.[88] The actual number of rectifications in the parishes is not ascertainable.

The cases on record recapitulate all the invalidating impediments, *e. g.*, lack of the essential form of celebration, fear, force, etc. A very prominent type is the clandestine marriage, wherein the proper form of celebration is lacking, either by entering a civil marriage or before a minister.

Various causes produce such marriages. Some of the more frequent are: religious indifference of one or both parties; unbelief of one or both parties; parental opposition to the marriage; enthusiasm for another, passion, lack of clothing, funds to celebrate a wedding, fear of confession, an impediment, etc.

The figures cited above, although sporadic and isolated from the parish in most cases, show what laymen can do towards rectifying such marriages. The Lay Apostolate offers a better social ethical control because its service is parochial in character, and also by reason of its personal service and its individualized investigation, diagnosis, and treatment. Its worker can get full and accurate information on the whole situation and the personalities involved therein. Fur-

[85] *Catholic Charities Review*, Vol. IX, Jan., 1927, p. 37.
[86] *Ibid.*, Vol. IX, Nov., 1925, p. 370.
[87] *Report*, p. 40.
[88] *Ibid.*, p. 41.

ther, its worker will not merely get the marriage revalidated, but produce the needed adjustment in the social ethical organization and procedure of the parties. For such marriages are generally problems of adjustment in discipleship as well as problems of marriage rectification. Therefore, as soon as the worker can secure the adjustment of the marriage, her plan of treatment must correlate all the interests of the individuals to the expression of the discipleship of Jesus. The after-care so necessary in irregular marriages is, therefore, not only possible, but will prove very effective through the service of the Lay Apostolate.

a. Impediments

Special mention must be made here of marriages between near relatives. The Church forbids all marriages of blood relatives and relatives by marriage in the direct line of descent.[89] Further it forbids the marriage of blood relatives in the collateral line of descent to the third degree, and of relatives by marriage to the second degree.[90] These are diriment impediments which invalidate the marriage. When the Lay Apostolate worker is investigating any marriage case, therefore, she must be careful to find out if any impediment stands in the way. By keeping in touch with young people in courtship, and by learning the history of both parties, the worker can often prevent attempts at such marriages. She will report them immediately to the pastor, in order to get his judgment and guidance.

b. Forced Marriages

A forced marriage is frequently an attempt to get out of a difficult situation. This is the case where the parties have had illegitimate intercourse and the woman is pregnant. It would be a mistake for the worker of the Lay Apostolate to advise and help all such cases to get married. Experience in

[89] Hilling, *Eherecht,* p. 37.
[90] *Ibid.,* pp. 41 sq.

the pastoral ministry proves that it is often better, where there is no absolute evidence of true love, to establish the procedures that will be outlined later on under the title of "The Unmarried Mother," than to solemnize marriage; because too often fear and force enter into the case and unhappiness is likely to result. Such people can be helped in other ways than through marriage. The worker must, therefore, fully know the situation and the personalities before any diagnosis is made or plan of treatment undertaken. Should the case warrant marriage, the worker should bring the two parties before the parish priest and arrange as soon as possible for the celebration of the marriage. A public celebration is always preferable where circumstances permit. Sentiment should not be allowed to obstruct the solemnization of the ceremony at Mass in the church.

When a forced marriage has taken place and is invalid, the worker should ascertain the exact situation, gather all the evidence that is relevant both to the validity or invalidity of the case, and the situation and personalities involved, and report them to the parish priest. Too often priests have rectified such marriages without sufficient investigation and thus disorganized the lives of both parties all the more hopelessly. If the case is one of true love, where imprudence, lack of judgment or passion caused them to "lose their heads" and be married civilly or before a Protestant minister, the marriage can be readily validated. However, when there is doubt about the personalities and their love for one another, it is often better to get a nullification of the previous ceremony through legal divorce in case of a civil marriage, and through the ecclesiastical court in case of marriage in the church, and then to help each party to readjust his or her social ethical situation and procedure, so as to regain his or her lost social position. The service of the Apostolate should be carried on until the social ethical organization and procedure of both parties are thoroughly adjusted and both are again living normal Catholic lives.

D. Mixed Marriages

A family problem of social ethical maladjustment in the parish is the mixed marriage. By the very nature of the case the two parties have different religious views and faiths. This makes it impossible for them to have unity in the most vital of all activities, *viz.:* that of saving their souls according to the economy of Christ. It further offers an ethical difficulty to the Catholic party to express in his or her daily life the full understanding of his discipleship in realizing the Catholic ideal of marriage, of a home, of his supernatural relations to his partner, to his children, in their education, in the practice of his faith, etc.

Every large city parish has its quota of mixed marriages. The actual situation is not known publicly, outside of the scattered statistics which we have given in Part One. But it is a matter of general experience that almost every parish priest has to deal with a number of cases, and sometimes with a real "epidemic" of them. The clergy find it difficult to prevent such marriages; and when entered into, they find it still harder to follow up the case to safeguard the spiritual interests of both parties.[91]

The Lay Apostolate can render splendid service both to the parish priest and to the parties concerned.

(1) It can be a great help in preventing mixed marriages by adjusting the social ethical organization and procedure of the Catholic party. Its service can often break up the procedure of the Catholic party by adapting his or her activity to its own personal influence, and in producing a new social ethical organization; that is, it can establish different relationships and thus secure other procedures. It is in a

[91] In Germany the same difficulty is felt. In the Cologne Archdiocese only 39.3 per cent of 10,168 mixed marriages took place before the parish priest. In Breslau 39.2 per cent of 7283 cases. Father Krose, S. J., says: "A great part of the mixed marriage couples remain unmarried, satisfied with their civil marriage." The percentage situation however is no indication of the Catholic education of the children. The percentage of Catholic baptisms in these marriages is ten per cent higher than those of the marriages. (*Kirchl. Handb.*, p. 442.)

position to render such preventive service. Its workers, in serving the family, learn to know and understand its persons of marriageable age. Their service will have established contacts with the party or can easily produce a situation which will mediate such contacts. When the worker has been brought into contact with the person, she can, with tact and prudence, begin to influence the person by enlightening and warning him, as to what it means for him personally and his discipleship in such a marriage. If the worker knows and understands the personality of the party well, her influence will have greater effect. If she also knows the non-Catholic party and understands his personality and present situation in home, environment, friendships, etc., her influence will be all the greater. It will be evident to the party that the worker has a clear-cut knowledge and understanding of his situation and is seeking his own happiness, and this according to his best interests.[92]

The contacts with the party's family will often be of great help. The worker must investigate and find out the parents' attitude to the courtship and seek to adjust their procedure to it with a view to preventing it. Often the parents do not know the person whom their child is courting. A great deal of tact is necessary in such cases; but where parents can be persuaded to adopt the right mode of procedure, their influence on the child if applied early, will often prevent the marriage. When parents are indifferent about the situation or actually foster it, the worker of the Lay Apostolate will have to rely on her own personal resources as a friend of the party and on what influence the priest can bring to bear to prevent the marriage. The worker may not always be successful; but as her experience grows, she will be able to be of help to many persons; especially where it is evident to all who know the situation, that a marriage will bring untold difficulties.[93]

[92] Cf. Aufenanger, in *Seelsorge und Seelsorgehilfe,* p. 56.
[93] *Ibid.,* p. 57.

If, notwithstanding the efforts of the Lay Apostle, the Catholic party decides to enter a mixed marriage, the first step should be to see to it that the marriage is contracted before the parish priest. After the parish priest has instructed the parties, secured the signing of the promise to educate all offspring in the faith, he and the worker should devise a plan for further treatment. This should follow up the relationships already established. It should strengthen the relationship of friendliness between the worker and the Catholic party and should learn to understand the non-Catholic party. It should adjust the Catholic party to the parish process and its services, by securing church attendance, frequentation of the Sacraments, instruction in Catholic home ideals, membership in Catholic societies, inducing both parties to take part in parish social programs, in its recreational opportunities, in establishing contacts with good Catholic neighbors, in inducing the Catholic party to read good Catholic literature, and gradually instructing the non-Catholic party on Catholic thought, practices, faith, discipleship, etc.

In cases in which the mixed marriage is of long standing and not yet revalidated, special care is needed. Not much can be done until contacts of friendliness have been established. A great deal of information about the past and present social ethical situation and about the personalities of the case will have to be collected and studied. As soon as the worker has made her clients feel that she knows and understands them and is their friend, she can begin to influence them towards the adjustment of their marriage. It will be wiser to approach the clients by explaining the formalities of the adjustment, such as the parish priest witnessing their mutual declaration that they are man and wife, than by entering into the difficult matter of invalidity.[94] It will be necessary to influence the parties beforehand in regard to the *"cautelae."* The treatment should give "after-care" to both parties, and especially to the children, if there

[94] Sabetti-Barrett, *Theologia Moralis,* p. 965.

be any. Should the non-Catholic be favorably inclined to conversion, the necessary steps should be taken to instruct him or her.[95] The time limit before rectification will often be long, and will require patience, endurance, and tact. Personal service to the family in other needs will often help to speed up the rectification of the marriage and win the non-Catholic party over to the faith.

E. Divorce and Separation

The extent of this social ethical maladjustment, as stated in the first part of this study, shows that the problem is of such a size and character as to need special attention in the parish. The general tendency manifested in these cases is that the parties take their troubles to court. Even if the parish priest does hear of a case, it may have developed so that he can do little to prevent it. Thus, in Cincinnati, the majority of the cases were without any ecclesiastical permission.[96] This fact indicates that the social ethical organization and procedure of the parish process did not reach and influence these persons.

The Lay Apostolate will lessen to a great degree the size and character of this problem. Its worker through her personal relations with the family itself and through neighborhood contacts will learn of practically all situations, where divorce or separation is threatening the stability of the family. She can report the case immediately to the parish priest and undertake to investigate and study the social situation and personalities of the case in order to define the cause, which is bringing on such a rupture in the family's relations.

Besides the maladjustments already described in this chapter, the following are also fertile sources of divorce or separation. Difference in community, national and racial

[95] *"Coniux catholicus obligatione tenetur conversione coniugis acatholicae prudenter curandi." Codex,* can., 1062.

[96] *Report,* 1921, p. 20. Out of 336 cases, 27 had permission to apply for civil divorce.

background, imply and involve differences in customs, training, ideas, ideals, and attitudes toward life in general and to marriage in particular, which makes a satisfactory adjustment often impossible. The interference of relatives, particularly of the "in-laws" is frequently a source of disturbance. Sex antagonism or maladjustment in sex life is probably far more prevalent than any court records or other sources show. It seems to be the predominant factor in most cases of cruelty, abuse, neglect and incompatibility. In all but three of a hundred cases studied in Cincinnati, this seemed to be the core of the unadjustment.[97] Monetary difficulties underlie many family troubles. There is not so much quarreling over the money as there is dissatisfaction with attempting to live up to a higher standard than income will allow. Then, too, the fact that women today are ready to champion their individual rights and that they realize their capacity to earn their own living in many vocations, leads some of them to an enlarged notion of self and independence. It must be recognized that "the legal fiction that the identity of the woman was merged in that of her husband has given place to a growing recognition of her individuality in all relations of life," [98] which leads to serious troubles in the family.

As soon as the worker has tentatively diagnosed the case, she should, under the advice of the parish priest, devise a plan of treatment which will dissuade the parties concerned from contemplating a divorce or separation proceedings, and will adjust their particular difficulties. If the case is such that court proceedings must take place, the worker can often so influence the parties as to prevent them from thinking about an absolute divorce and induce them to seek only an imperfect divorce or separation by civil law with ecclesiastical permission. Much prudence, judgment, tact, and patience, and above all constant direction from the parish priest, are needed in such cases. If the case goes to court,

[97] Hart, *Sex Antagonism,* National Probation Association, 1922, p. 135.
[98] Smith, art. "Divorce" in the *Cath. Encyclopedia,* Vol. V, p. 69.

the worker should allow the central Catholic Bureau to handle the case, and should assist that bureau and her client with the knowledge and insight into the case which she has gained. Such workers have the experience of their court work to guide them, which can be capitalized for service to the client.

Whether the case be one of prevention or of help in a court procedure, the treatment should always embrace both parties. It must first of all always keep in mind the cause of the maladjustment, especially if it is one of unadjusted sex relationships; prophylactic treatment, involving instruction of the individual to normal life in the family, adjustments to well selected relationships with other people, to prayer, self-denial, Sacraments, wholesome recreation, and medical attention, etc., will often be the only way to serve the spiritual interests of the parties concerned. The plan of treatment should recognize the individuality of the wife in all the relations of life. If it is a case of divorce, besides attention to securing such alimony or support as the nature of the case allows, the treatment should adjust the woman's social ethical organization and procedure to her new environment, new methods of housekeeping, the care and supervision of her children, church attendance, reception of the Sacraments, instruction, etc. Above all, the treatment must take care of the children. It must examine what influence the estrangement between the father and the mother has had on them. There is often a division of sentiments and feelings toward the parents, great sensitiveness, mental conflict, and a sense of inferiority among the children, resulting in a lack of concentration, unsatisfactory school work, and much unhappiness. The misbehavior of the children is often a product of bad example at home. Disagreement and strife between parents lead the children to be insolent, domineering, unruly, pugnacious, and to lose respect for others and their rights.[99] The treatment must, therefore, define as exactly as possible the situation among the chil-

[99] Queen and Mann, *Social Pathology*, p. 64.

dren, and then set about to adjust them to the right idea of Christian discipleship. Such personal service may cover a long period of time; but it is a real charity, which helps individuals realize the Kingdom of God in their souls and grow in the discipleship of Christ even under handicaps.

5. RELIGIOUS WORK AMONG CHILDREN

A. Securing Baptism

The neglect of Baptism of children is frequent in large city parishes. Poverty, disorganization of family routine through the lying-in of the mother, lack of clothes or of sponsors, indifference, etc., are often factors in the neglect. The St. Vincent de Paul Society in 1924 secured the Baptism of 760 children throughout the country; [100] the New York Central Council of the Society, 35 in 1925; the Central Councils in Washington, 5 in 1925, in Baltimore, 2 in 1925; [101] in Milwaukee, 38; Tacoma, Wash., 7; Jersey City, 7 in 1926. [102]

The access of the Lay Apostolate worker to every family in the parish will overcome this neglect and leave only those who absolutely refuse to have their children baptized. In case a baby is expected in a family, the first step will be to help the expectant mother. Even those in better circumstances experience difficulties these days in obtaining quarters in lying-in hospitals, and since a great number of doctors recommend hospital treatment, the worker must be able to serve these women by knowing the Catholic maternity resources of the city, their conditions of admission, accommodations, etc. Since Catholic hospitals are generally "*loca exempta*" in the United States, the problem of baptism is an important one from a legal point of view. The mother is merely a "*peregrina*" in the hospital, and this situ-

[100] *Catholic Charities Review*, Vol. IX, Nov., 1925, p. 370.
[101] *Ibid.*, Vol. X, May, 1926, pp. 198, 199, 200.
[102] *Ibid.*, Vol. XI, Jan., 1927, pp. 37, 39, 40.

ation involves the right of her pastor to baptize the child.[103] This fact must therefore be taken into consideration by the worker. For those who remain at home, the medical attention of a doctor and of a nurse will often have to be supplied by the worker. Since help will often be needed to run the house during the period of lying-in, the worker can serve her clients by securing such help or interested relatives to coöperate. Such services will prepare the way for the baptism of the child. Where such intimate contacts were not had, a visit to the lying-in mother, or after she is up and around, to congratulate her and her husband and giving her such services as the case demands, will lead up to the baptism of the child. With tact and prudence the worker can influence the parents to allow the baptism; when secured, wherever the unadjustments are such as to warrant it, further treatment should be given to the parents with a view to their own development in the discipleship of Christ and its relations to the education of the child.

B. Parish School Attendance

The situation of the estimated million and a half Catholic children not in Catholic schools, demands that every large city parish start an investigation to account for its children.[104] If we had a parish social agency to do this work, we would know just what the actual situation is. The Lay Apostolate supplies an opportunity to get this information and to remedy the situation. It can make a survey of the actual situation in the parish. The checking of the parish school registry with the census may reveal some cases where the

[103] Cf. article by the author on "Baptism in Lying-in Hospitals" in *Ecclesiastical Review,* March, 1920, Vol. LXII, pp. 315 ff.

[104] This estimate was ventured by John M. Lyons, S. J., of the Catholic Instruction League, Chicago, in *Queen's Work,* Jan., 1916, p. 16. John R. Hagan at the Superintendents meeting, Washington, April, 1926, said: "Our Catholic schools care for less than 50 per cent of our children at any one time; they give eight years of education to considerably less than 50 per cent of children who enter." Cf. *Catholic Telegraph,* Cincinnati, O., April 15, 1926.

parish school is not attended. If this study does not help, it may be necessary to account for every child in every block. The contacts of the Apostolate with every family will be a help to establish the actual situation in school attendance. Where a case is found, it must be investigated, diagnosed, and treated individually according to the social situation of the family and the personalities involved. This fact must be kept in mind, for often the child in question is of such a character that it may do more harm to his classmates in the parish school than obtain good for himself. Since we have no special schools for those who demand special psychiatric, moral, and social treatment, whereas the public school system has, it seems that, all things considered, it would be wiser and better to allow the child to attend such a school and to establish personal contacts through teachers from the parish school or some competent person, in order to give the child religious and moral instruction.

Where the diagnosis of a case reveals the necessity of treatment through the parish school, the worker must influence the parents to allow the child to attend the parish school. A good knowledge on the part of the worker of the actual workings of the parish school, its teachers, curriculum, and results, and of the accomplishments of its pupils, etc., will help to smooth the way for parish school attendance. This is necessary because quite a number of those who send their children to the public school believe that the parish school is inferior. But since our schools have demonstrated in innumerable ways that they are second to none, it becomes the task of the Lay Apostolate to command the particulars, which conduce to influence all to send their children to the parish school, and to respect and to praise it. A further source of difficulty is the school-money. Although some parishes have discontinued this means of support, which ought to be universally abrogated, a considerable number still maintain it. An understanding with the parish priest that such children "go free," will avoid difficulties. It

will put a little extra burden on the parish, but all things considered, it is there that the burden belongs. The parish as a whole should care for the education of its children, and where the family is unable, the parish process must come to the aid of the unadjusted individual.[105] Often it is a question of textbooks. The public schools in a number of cities supply these free. The parish priest, alert to the cure of souls, will find a way to meet the difficulty. Most of our parish schools supply textbooks free to indigent children. The St. Vincent de Paul Society has done remarkable service in securing the parish school attendance of many children. In 1924 it induced 2038 children to attend parish schools;[106] Milwaukee Council induced 168; Seattle, Wash., 151; Tacoma, Wash., 18; Jersey City, 35; St. Paul, Minn., 34; Denver, 6; San Francisco, 12;[107] Washington, D. C., 71,—all in 1925.[108] This is but a partial record, but it indicates plainly that every parish is not accounting for every child; were it to account for each child through the service of the Lay Apostolate, a far greater number of school attendance unadjustments would be satisfactorily rectified.

[105] Cf. the author's *Fundamental Educational Notions*, p. 86.
[106] *Cath. Charities Review*, Vol. IX, Nov., 1925, p. 370.
[107] *Ibid.*, Vol. XI, Jan., 1927, pp. 37, 39.
[108] *Ibid.*, Vol. X, May, 1926, p. 200.

CHAPTER III

SPIRITUAL CHARITY WORK

I. Spread of Fellowship

The basic idea of the spiritual work of the Lay Apostolate is to help the parish priest realize the spirit of Christian fellowship in the parish. All the parishioners are brothers in Christ. This relation imposes on all the obligation to love and to help one another. The Lay Apostolate will seek opportunities for the various clients to express their fellowship. It will adjust the social organization and procedure of their leisure time, so as to allow them to show their fellowship for one another. It will influence their spirit by supplying occasion for spiritual activities for the advancement of their brethren. It can introduce the individual suffering from loneliness, isolation, and homesickness to another, and induce the latter to help the former out of his difficulties. It can induce a person, whom it knows to be a well-informed Catholic, to help establish friendly relations with this or that ignorant, erring, fallen-away fellow-Catholic. It can spread the idea of hospitality and friendly intercourse between families and individuals. It can develop among its clients loyalty to the parish, to the Church, to the parish priest, and to their works and achievements. It can develop harmony through its friendly contacts, making all feel that they are members of one body, brothers in one large family, which seeks to help them share the goods of Christ even unto personal fulness.

II. Service to the Fallen-Aways

The term "fallen-aways" embraces all those Catholics who maintain no direct contact with the Church, or are indif-

ferent to her teaching, grace, and the means of sanctification, although externally they may lead normal lives. They are not apostates in the strict sense of the term, but belong to the class of persons called "the unchurched," *i. e.*, who do not deny the teaching of the Church, but do not recognize its authority.[1] All classes are represented among them—the rich and the poor, the learned and the illiterate.

Dr. Shaughnessy estimated about ten persons to a parish as fallen-aways.[2] Whatever may be said about the correctness of this estimate, it at least presents a challenge to every parish priest to ascertain the exact situation in his parish. This challenge is augmented by the significance of the figures and work of the St. Vincent de Paul Society. It induced 748 persons throughout the country to return to their religious duties in 1924, after years of neglect.[3] It brought back to the faith in Washington, in 1925, 55; [4] in Milwaukee, 46; in Seattle, 40; in Jersey City, 49.[5] The situation is, therefore, acute enough for every parish priest to discover and investigate the number and define the social situation and personality of each fallen-away Catholic in his parish.

The causes of defection are manifold. The milieu in which we live contributes its share of evil influences. There are sixty-five million unchurched persons in the United States. A weak Catholic, in daily contact with such persons, absorbs out of the social atmosphere a false religious view; fails to see the necessity of a positive dogmatic religion; comes to think that the important thing is not what a man believes, but what he does; that the Church is unnecessary for him, etc. Sometimes defection is the result of harsh treatment in the confessional. A great number of cases are attributable to the nature of the employment; Sunday and night work

[1] Cf. Krieg. *Wissenschaft. der Seelenleitung*, pp. 254–55; Pruner-Seitz, *Pastoraltheologie*, Vol. II, p. 93.
[2] *Has the Immigrant Kept the Faith?* p. 255.
[3] *Catholic Charities Review*, Vol. IX, Nov., 1925, p. 370.
[4] *Ibid.*, Vol. X, May, 1926, p. 200.
[5] *Ibid.*, Vol. XI, Jan., 1927, pp. 37–40.

and late working hours on Saturday often lead to the neglect of Mass and other religious duties.

Pruner-Seitz suggest that the parish priest establish constant contacts with such individuals, visit them during the Paschal season, and urge them to perform their Easter duty, instruct them in the law of life, give them good Christian literature, awaken interest in the Church, etc. This suggestion can be carried out in small parishes, but the difficulty in our large city parishes is that of coming in contact with such people.[6]

The Lay Apostolate can assume the solution of the problem. The census and its canvass will have accounted for all who ought to belong to the parish. It can institute a process of case work with each individual fallen-away. Its worker, by friendly contacts with the individual, can get at the cause of the difficulty. Moreover, the worker can learn to know and understand the person's social situation and personality, and employ this knowledge in order to restore him to his full church practices.

The steps in handling cases of fallen-aways, the estranged, etc., are as follows:

(1) The worker should establish friendly contacts with the estranged, isolated or religious indifferent person. She should seek the cause of the present religious situation, draw out the life story and philosophy of life of the person.

(2) With the assistance of the parish priest, a course of action should be determined upon which will remove the social ethical cause of estrangement, rehabilitate the person's character, correct doctrinal errors, reawaken faith, and lead the individual to a normal expression of his discipleship in the parish process.

(3) The worker should suggest how to believe in, hope, and love God and Christ, indicate His watchfulness, love, and mercy toward the individual, outline what common life in Church means for him; and instruct him further.

(4) The worker should provide stimuli and opportunities for the expression of the person's faith by supplying literature, a parish directory, occasions for study, for church attendance, for as-

[6] *Pastoraltheologie,* Vol. II, pp. 93–94.

sisting at missions, retreats, for friendly intercourse with fellow-Catholics, with the parish priest, etc.

(5) The worker should supervise the carrying out of plan, even after the subject's return to the Church.

(6) The worker should coördinate plan with other interests of the individual and those of his religious welfare.

(7) The worker should coördinate her plan with that of the family.

(8) The worker should record the case.

III. Service to the Ignorant

This term embraces all those individuals who do not know the necessary truths of faith or morality. There are some conditions among our people which plainly show how large such ignorance is both among the educated and the uneducated classes. These conditions demand special attention in every large city parish. Thus, notwithstanding the fact that we have twenty-two Catholic universities and 130 colleges, a great number of Catholics are attending non-Catholic and State universities, where they receive little or no religious training to offset any errors or indifference which they may imbibe. Charles N. Lischka, research specialist for the Bureau of Education of the N. C. W. C., found that 37,931 Catholic students were attending State universities.[7] Up to recent years, the vast majority of Catholics was an "eighth-grade population." This condition is being remedied by the building of high schools. The lack of both social teaching and social works by our American clergy is so great that Professor John A. Ryan says "there is a very real danger that the large masses of our workingmen will, before many years have gone by, have accepted unchristian views concerning social and industrial institutions and will have come to look upon the Church as indifferent to human rights and careful only about the rights of property." [8]

[7] *Proceedings of the Catholic Educational Association,* 1925, p. 103.
[8] *The Church and Socialism,* p. 161.

The Lay Apostolate can be of great service to the parish priest in adjusting the thought, faith, and practice of these people to right Christian standards. It can first of all search out those who are unadjusted to the common goods of Catholic life through ignorance, and investigate their doctrinal and social ethical situation. As soon as the situation is diagnosed, a plan of treatment to provide instruction can be undertaken. It must stress the truths necessary for salvation and adjust the whole plan of instruction to the actual needs of the individual. It can give individualized attention to every case. For, as Dr. Krieg says, "individual instruction has the great value of being adaptable to the individual's needs (*ut congruat exhortatio ad sua singulis;* St. Greg., *Lib. Regul. Past.,* prol., 3) and that it can write, so to speak, in the individual's conscience his duty to search for the revelation of the truths of salvation and to seek instruction in order to avoid spiritual harm." [9] When the worker understands the case and sees that group instruction will fit the needs of the case, he can adjust his treatment to this form of instruction.

The steps in the work can be outlined as follows:

(1) Friendly visiting to discover the isolated and ignorant person; obtaining life story and views on truths necessary for salvation, and on how the individual fortifies his discipleship.

(2) Defining course of action to develop a knowledge of the faith and its practice.

(3) Inducing the individual to undertake instruction with spirit and earnestness.

(4) Provide stimuli, such as Krieg suggests, namely that it is dangerous, harmful, and even punishable before God to be ignorant of one's religious duties, that it is particularly blameworthy today, when one can easily learn about God, to fail to do so; by supplying opportunities for knowledge through sermons, lectures, literature, mixing with well-informed Catholics, etc.

(5) Correlating plan for other needs with those of instruction, making the enrollment in a Parent Teachers Association, bringing out a mother's duties of instructing her children, supervising their leisure time, safeguarding their discipleship, etc.

[9] *Wissenschaft der Seelenleitung,* Vol. I, p. 246.

(6) Supervising the execution of the plan.
(7) Correlating the plan with the interests of the family, especially as to time and place.
(8) Recording necessary items of case.

The steps in arranging group instruction are:

(1) To pick out the individuals ready for group treatment.
(2) To classify them according to instruction needed.
(3) To plan the course of instruction.
(4) To provide instructors, place, hour, books, etc.
(5) To correlate group with other groups, where instruction can be had.
(6) To keep records on attendance at meetings, etc.

IV. Service to the Erring

This term embraces those who have positively wrong conceptions of the faith, being either too lax or too rigorous. There is no way in which to measure the extent of such maladjustments. Some of the forms in which it appears are well known. Frequently wrong conceptions about marriage are had by lawyers; doctors often have wrong ethical concepts on certain medical practices; business men, as pointed out above, are tending to wrong conceptions on industrial ethics; many harbor anti-Catholic notions on birth control; a considerable number of Catholics are given to fortune-telling, Spiritism, Christian Science, etc.

The Lay Apostolate can help the parish priest serve such souls by discovering them in the parish process. It can learn to know and understand their intellectual situation and personality. When the sources of the wrong atittudes have been diagnosed, a plan of treatment can be undertaken, which will furnish positive and forcible arguments for the truth and justification of the Catholic viewpoint. Too many proofs may tend to polemics. Where the errors are bound up with sin, it is better, as Professor Schubert advises, to stress indirectly the relation of error to sin in a general way, without personal application.[10] Personal contact and friendliness,

[10] *Pastoraltheologie*, p. 68.

coupled with a thorough understanding of the client, should be followed by stimuli which will induce the individual to want to know the truth and do the right thing. The steps to be followed in this work are similar to those given herein under the caption of the "ignorant." The particular value of this service is that it individualizes its treatment and supplies such contacts with the parish process as make it possible for the parish priest to know such souls and to devise ways and means of strengthening them in the Kingdom of God and adjusting them to a better use of its goods.

V. Service to the Searchers for the Truth

This term embraces all those individuals in a parish district who, as Catholics, are seeking for a larger knowledge of the faith, and also such non-Catholics as are in quest of the truth.

(1) The Lay Apostolate worker can be of great service to the first-mentioned class in her rounds through the parish. Many of these people realize that the parish priest is a busy man, and do not, therefore, ordinarily bring their difficulties to him. It may be a problem discussed at the office, factory, or shop, at table back home, or a difficulty presented by a friend. The worker can serve by giving the party the desired information, advising and supplying literature, courses of reading, or bringing the case directly to the parish priest, or arranging a course of instruction to meet the needs of the case. The books published by Father M. J. Scott, S.J., will be a help to serve such individuals. But all cases should be individualized, and where further instruction is needed, a plan involving the steps mentioned above should be carried out.

(2) The worker of the Lay Apostolate, through contacts with Catholic families and individuals in the parish, will often discover souls outside the Church who are searching for the truth. The worker can bring these to the notice of the parish priest and suggest a plan of treatment for them.

The plan should embrace these elements: (1) A study of the situation and of the personality of the searcher and an effort to obtain his religious history, his philosophy of life, the motive of his conversion. Inquiry into the motive for one who changes his belief will, as Professor Schubert points out, often reveal an actual change of life, in its ethical expression, in its view of life, and in the person's vocation, position, and relations.[11] (2) A course of instruction based on the diagnosis of the party's situation and personality. (3) After-care to be taken when the person has been baptized and received into the Church.[12] This after-care is difficult for the parish priest; but the Lay Apostolate can help him by keeping up friendly contacts, quieting doubts, giving further information, supervising reading, inducing to regular assistance at Mass and frequentation of the Sacraments, helping in confessional difficulties, arranging for Confirmation, providing opportunities for hearing lectures, securing enrollment in parish societies, etc. Since the convert movement in America is growing to large proportions, many of our parish priests are being crowded in their pastoral ministry through this type of work. The Lay Apostolate can assume a considerable portion of this instructional work. It is being rendered by laymen and women in other countries; our own teachers, both religious and lay, are giving instruction in our schools; the Lay Apostolate can carry it on if its workers are organized and duly trained for the work.[13]

[11] *Pastoraltheologie*, p. 71.

[12] Schubert also recommends after-care, *op. cit.*, p. 74.

[13] The Rev. John O'Brien has edited an interesting book on the convert movement (*The White Harvest*), giving his own experiences and those of others. What the convert movement needs now, is a study of those experiences which will classify and interpret them in the light of the science of pastoral theology. On the basis of this study, our parish priests will be able to organize the forces at their disposal, especially the Lay Apostolate, and thus verily realize "The White Harvest."

CHAPTER IV

PROTECTIVE CHARITY WORK

I. In General

Wayward brethren will be found in almost every large city parish. The fact that a brother's social ethical organization and procedure are out of adjustment with the ethical standards of the Church and of the civil law, does not nullify the parishioners' supernatural relation to him as a brother in Christ. The whole body of the faithful must express their understanding of this relation to him, and through their charity in prevention, court, parole, spiritual relief and after-care work show their love for him as a brother.

This phenomenon of delinquency in our parishes is really greater than our theory of Catholic life would lead us to suppose. The Catholic charity organizations in many cases of relief discover problems of crime and delinquency that demand thoughtful solution. They know that the delinquency is not seasonal, but continuous. In nine years the Catholic Protective Society of New York City handled about 15,000 Catholic cases at court.[1] During 1924 the Society investigated 1,323 cases; 1,276 were men and 47 women.[2] In three years and nine months the Conference of Catholic Charities in Pittsburgh handled 11,788 cases of Catholic men and 2,442 cases of Catholic women at the Morals Court.[3] The Catholic Charities of Baltimore appeared in court in behalf of its clients 184 times and 101 times in police stations, in 1924.[4]

[1] *Report*, 1922, p. 91.
[2] *Report*, 1924, p. 63.
[3] *Report*, 1923, pp. 33–35.
[4] *Report*, 1926, p. 18.

All sorts of causes appear: theft, immorality, incorrigibility, disorderly conduct, family differences, runaways, drunkenness, gambling, vagrancy, violating city ordinances, making and selling liquor, narcotics, etc. In the case of women the causes operating in delinquency were found to be more numerous than among the men in Pittsburgh.[5]

The Lay Apostolate can help both the agencies and the parish priest to serve these maladjusted individuals by investigating the case, establishing contacts with the individual, coöperating directly with them in probation and parole work, and in securing other suitable persons to help. Its worker is serving continuously in the district and therefore can keep both the agencies and the parish priest always rightly informed, and by reason of her contacts can influence the individual more easily to adjust himself to right Christian standards.

Besides the court cases, there will always be cases which have no court stigma attached to them. The worker by friendly visiting and personal service must strive to readjust such cases before it is too late.

The steps in protective work are as follows:

(1) Study the moral ideas of the individual, his response to ethical standards, knowledge of commandments, concept of law, notion of God, history of his conduct.

(2) Plan of treatment which fits character and environment.

(3) Teaching prayer, self-denial, practice of virtue, suggesting motives of right conduct.

(4) Providing the means, opportunities, occasions for right moral stimuli in home, work, recreation, companionship, reading, etc.

(5) Adapting plans for other needs to those of moral welfare.

(6) Correlating plans with that of the family.

(7) Supervising the carrying out of plan in probation, parole, after-care work, as well as in coöperation of the family and other workers.

(8) Recording case.[6]

[5] *Report*, 1923, pp. 33–35.

[6] Cf. Halbert, *What is Social Work?* Chapt. XV, pp. 112 ff., where many of these principles are outlined.

II. Service to the Unmarried Mother

1. EXTENT

A serious problem which arises only too often in our parishes is that of the unmarried mother and her child. It is exceedingly difficult to state the extent of the problem. The fact that the birth registration in many States is not complete, some States forbid the statement of illegitimacy in the birth record, and that false reports are often handed in are the more significant reasons for our lack of knowledge. The U. S. Children's Bureau estimated for 21 cities where the birth registry was available an illegitimacy record of 35,000 in 1915. Catholic charity organizations often fail to note the extent of the problem in their work. The Cincinnati Bureau, however, notes that it handled 30 cases in 1921; Pittsburgh's Foundling Asylum Rosalia reports 286 cases for the years 1919–23.[7]

Mangold's study has shown that the mothers are for the most part between 18 and 24 years of age. A considerable number are under 16.[8] Queen and Mann say that most of them are native whites and single; they are almost evenly distributed among the religious groups; had little formal schooling; lived mostly in the city; their character was otherwise good, and their mentality was generally normal; a goodly number came from broken homes; some had left home after 14 years of age, domestic servants figure most prominently; factory and laundry workers, waitresses, store clerks, and students are reported in significant numbers.[9]

2. CAUSES

Kammerer in his analysis of 500 cases sums up the causal factors as: bad environment, bad companions, recreational disadvantages, educational disadvantages, bad home con-

[7] *Report*, 1923, p. 23.
[8] *Children Born out of Wedlock*, p. 59.
[9] Queen and Mann, *Social Pathology*, pp. 160–61.

ditions, early sex experience, physical abnormality, sexual suggestibility, abnormal sexualism, mental conflicts, defects of heredity, assault, rape, and incest.[10]

3. AGENCIES THAT SERVE UNMARRIED MOTHER

Two types of agencies serve the unmarried mother—institutions and case work agencies. Among the institutions are commercial maternity homes, private charitable hospitals and maternity homes, rescue homes, and public hospitals. Most maternity homes are run on a commercial basis. They secure patrons by advertising and stressing secrecy and the disposal of the unwanted child. They are often managed by incompetent and disreputable midwives, nurses, or physicians.[11] They make all the money they can out of the unfortunate woman and the putative father of her child, and collect good fees from those who adopt the child. Usually they keep no records, make no investigation, and contribute nothing to the readjustment of the mother. Rescue homes are conducted by the Salvation Army or the Florence Crittenton Association, and, like the commercial homes, they also advertise. They are patronized for the most part by girls coming from the country. They make a religious appeal, urge the mother to keep her child, sometimes give training, find employment, or reconcile the girl with her family and friends. They do a modest amount of investigation and follow-up work, but usually do not keep adequate records, nor do they do any real case work. Their religious appeal is merely to transient sentiment and the recommendation of keeping the child often complicates the case. The private charitable maternity homes and hospitals, among which our Catholic institutions are classed,[12] range from those which give thorough scientific study and treatment down to those which give merely physical care during confinement.

[10] *Unmarried Mothers,* p. 320.
[11] Queen and Mann, *op. cit.,* p. 169.
[12] Cf. *Directory of Catholic Charities* for homes which give service to unmarried mothers (pp. xxxvii ff.).

4. KINDS OF SERVICE RENDERED

These agencies undertake to prevent infant mortality,[13] provide for confinement care and after-care of mother and child, which enable them to live together during the nursing period, medical and nursing supervision, rehabilitate the mother socially, make arrangements for the girl to take her baby back home, or board it out, secure employment for the mother, obtain the father's support or marriage, prosecute the father or settle the case out of court, adjust the religious life of the mother, secure the Baptism of the child, instruct the mother in her duties, etc. Their services are therefore physical, legal, social, and religious.

5. PARISH SERVICE TO THE UNMARRIED MOTHER

The great difficulty with all agencies aiding the unmarried mother is lack of contact with the client in her environment. This is particularly true of the Catholic unmarried mother.[14] The Catholic agencies do not make contacts which arise from people who know, understand, and have normal relationships of love with the unmarried mother. The social organization which can and has the obligation to mediate these contacts is the parish process. The social ethical situation of the unmarried mother does not sever her connection from the parish process. The unmarried mother's condition is not the worst situation from a moral point of view, nor is it irreparable socially. In fact, her situation, like that of the lost sheep, of which the Saviour says that the good shepherd leaves the ninety-nine in order to seek it, intensifies the obligation of the parish priest and the parish as the fold to which the woman belongs, to care for the sister who has gone astray. The parish is the normal way whereby the un-

[13] The State Board of Control in Minnesota has been able to reduce the mortality of illegitimate children considerably. Cf. O'Grady, "Ethical Aspects of Illegitimacy" in *Cath. Charities Review,* Vol. XI, Jan., 1927, p. 13.

[14] The case which Mary French describes in the *Cath. Charities Review,* Vol. XI, Jan., 1927, pp. 9 sq., is to the point.

married can easily reclaim the portion of her supernatural inheritance which she has temporarily forfeited through her waywardness. The parish supplies the common, ordinary, and everyday contacts which know the individual and can understand her situation and love her as a sister to be restored to the discipleship of Christ.

6. THE LAY APOSTOLATE'S SERVICE

This religious background of the Catholic unmarried mother has remained to some extent unexplored in the treatment given her. The Lay Apostolate is a means to utilize this background and give parish service to these women. Its service to the family will have gained some knowledge and understanding of the unmarried mother. The worker may have already achieved sufficient confidence, so that the party may apply to her for aid; if not, as soon as the worker hears of the difficulty, she is in a more favorable position to give aid than any other person or agency. She can get an exact and detailed knowledge and understanding of the case. Her approach to the case is, therefore, important.[15] The following factors should be studied: (1) the mother, her family and home, community, and character; (2) the father, his family, community and character; (3) the situation, past and present, between the man and woman; (4) the religious situation of the mother. This last item will determine the character of the spiritual treatment. For if she has been neglecting her religious duties, she must be brought back to their practice and fortified in her conversion; encouraged, and given hope and peace of mind. Special emphasis should be laid on correlating the plan of treatment with the interests of the family, in reclaiming the social position of the mother in her relationships to her friends, the parish, the community, and to employment. The follow-up work may take a long period of time, and supervision must be exercised until the woman is completely rehabilitated.

[15] Cf. Mary French in *Cath. Charities Rev.*, Vol. XI, Jan., 1927, pp. 9 sq.

III. The Inebriate

1. description

The term "inebriate" is applied to those "who, owing to a constitutional peculiarity or defect, are habitually overcome by alcohol and unable to take it at all without taking it to excess." [16] In medical and social practice it has been found that "no improvement in the inebriate's condition is possible until some personal influence or some new set of circumstances has made a sufficient impression upon his mind to give him a strong desire to win the necessary self-control. . . . Individualization and long continued personal interest seem to be particularly needed with this disability." [17] Hence the work of the Lay Apostolate has an important part to play in gathering the pertinent social ethical data and in organizing every dispositive influence which will help to readjust the individual. Its work will have to be supplemented by medical and religious aid; after-care will also be needed.

2. extent of the evil

In New York City, various hospitals discharged 3300 alcoholics in 1920. This was .06 per cent of the total population. It reached .11 per cent in 1922.[18] Stoddard counted 1,261 deaths from alcoholism in 19 cities in 1923.[19] The Metropolitan Life Insurance Company had 3 per cent mortality per 100,000 of policy-holders in 1923. [20] Pollock and Furbush say that the percentage of alcoholic cases at State hospitals in 12 States was 4 per cent in 1923; the number

[16] Richmond, *Social Diagnosis,* p. 429.
[17] Richmond has a questionnaire full of pertinent points on this work (*op. cit.,* pp. 430–33).
[18] *Survey,* 52, pp. 112–113.
[19] Stoddard, *Survey,* 52, p. 353.
[20] Stoddard, *Survey,* 52, p. 354.

of cases of alcoholic insanity per 100,000 was 2.2 in 1922.[21] The arrests for drunkenness are still large in many cities.[22]

3. FACTORS OF DIAGNOSIS AND TREATMENT

(1) The Lay Apostolate's worker must obtain some notion of the element of heredity, which modern treatment finds exceptionally useful.

(2) The duration of the condition and situation must be established.

(3) The causal factors must be found out.

(4) Drinking habits form an exceptionally important item to-day; the source, character, quality, and quantity of the liquor drunk have a direct relation to the actual physical condition of the client.

(5) His present physical condition and any previous medical treatment are necessary items to understand his situation.

(6) His social condition, past and present, must be known in order to prescribe effective social ethical treatment.

(7) If any previous social treatment has been given, its nature and effect must be found out.

(8) His religious attitude will play a great part in the cure. If he is susceptible to religious influence, or if this susceptibility can be created, the work of readjustment will be lightened.[23]

The success or failure of the worker will depend largely on the application of remedial measures. If prompt resort is had to a physician skilled in dealing with this peculiar disability, the work will lose some of its difficulties and "the after-care" of strengthening the patient's self-control will be easier and the readjustment more rapid.

[21] *Mental Hygiene*, VIII, pp. 562–564.
[22] *Mental Hygiene*, VIII, pp. 551–554.
[23] Cf. Queen and Mann, *Social Pathology*, p. 625.

IV. Service to Children Without Parental Care

1. treatment of the problem at present

Catholic charity has met the problem of caring for children without parental care through the Catholic orphan asylum. This service of late years has received a further development through the Catholic bureaus of charity. Through their surveys and the studies of institutions, their individual care for each case, and through their child-placing institutions and agencies, they have not only rendered better service to these unfortunate children, but have awakened to some extent the Catholic conscience to the facts of the situation. Their experience has found that our child-caring institutions "follow the lead of professional social work for children, but at a considerable distance behind the vanguard of pioneer effort and experimentation"; that "some beginnings have been made in offering more variety of service to meet the varieties of social distress from which children suffer"; that they are becoming more inclined "to seek advice of professional social workers either prior to outlining programs or for the amendment of programs already in operation." [24] The Catholic Child-Caring Institutions in Cincinnati were organized directly under the supervision of the Catholic Charities Bureau of that city in December, 1926.[25] Many other cities have had this organization for some time.[26]

The parish, as a religious association, must stress more strongly its supernatural relation to these children. As Hirscher says: "Every child born in the bosom of the Church is a common asset of the Church. If parents, the other members of the family, or the sponsors of the child fail in their duty, whether the failure arises from physical or moral in-

[24] Areson and Hopkirk, *Program of Church and Fraternal Orders,* p. 11.
[25] *Cath. Charities Review,* December, 1926, Vol. X, pp. 367 sq.
[26] Cf. *Report of N. Y. Cath. Charities,* 1926.

ability, the parish must enter on the duties of education and care, and if the parish is unable, the duty devolves on the Church as embraced by a number of parishes." [27] The mere ejection of the children from the parish by placing them in an orphan asylum is an easy way out of a serious social problem; but it does not represent, generally speaking, much understanding of Catholic charity to these unfortunate children nor of their actual social ethical situation and personality. Our work and care for them is no worse than the general run of service given to children without parental care throughout the country. We, like the rest of our fellow-citizens, have paid our tribute to the times and assumed the attitude of institutionalizing all children without parental care.[28]

As a consequence of this attitude the charitable institutions and agencies of the United States are caring for 252,-089 children according to the figures released by the Bureau of Census in February, 1923. In a study made in Cleveland, Ohio, in 1920, it was found that of the 5000 children cared for in 19 institutions, only 8 per cent were full orphans. Forty-five per cent were half-orphans and forty-seven had both parents living.[29] In New York, in 1921, 30,413 children were dependent on institutions and charity agencies. Their lack of parental care may be seen from the fact that 39.1 per cent of both parents were living, 46 per cent were half-orphans, and 7.4 per cent were full orphans. Studies in Delaware, St. Louis, and Minnesota reveal similar conditions.[30] The Report of the Pittsburgh Conference of Catholic Charities, which is the only record which gives the causes why children are in child-caring institutions, shows a similar tendency. Only 56 were full orphans, 1150 half-orphans, 167 whose parents were separated, 133 whose mother de-

[27] Hirscher, *Christliche Moral,* Vol. II, p. 39.
[28] Hart, *Spiritual Dynamics of Social Work,* points to this tendency and argues against the institution because of the effects on the child's character (pp. 10–11.)
[29] Cole, *National Conference of Social Work,* 1922, pp. 150–151.
[30] Cf. Mangold, *Problems of Child Welfare,* p. 487.

serted, 290 whose fathers deserted, 253 mothers were ill, 157 fathers were sick. [31]

Since the situation presents the fact that the majority of the children are from broken homes and since the transfer of the child to an institution can cause deep personality changes in him,[32] "might it not be easier and cheaper in many cases to preserve whatever there is of a natural home, than provide either institutional or foster home care? The answer to this question will depend on the number of partly broken homes, which through financial assistance or personal service or both can be kept from further disintegration and perhaps thoroughly reorganized." [33]

2. THE WORK OF THE LAY APOSTOLATE

In this particular type of work the Lay Apostolate can be of great service to the parish priest and the parish by studying the whole family situation, in order to see what resources in health, finance, personality, and coöperation are available for the work of rehabilitation. Many parish priests hear the case directly from the surviving parent or relatives. They must accept the story as it is told, having no way of getting at the exact facts. The Lay Apostolate will know all the families in the parish, and should unfortunate circumstances overtake any family, the worker can immediately come to the family's assistance, learn the exact situation, and inform the parish priest. The work may require the removal of a troublesome element in the family; it may mean the improvement of health, education, housekeeping, child-care, change of attitudes, such as nagging, slovenliness, indifference to schooling, and quarreling, etc. Sometimes the child must be removed temporarily to an institution or foster-home before this can be accomplished. If the family is hopelessly broken or demoralized, the children

[31] *Report*, 1923, pp. 20–25.

[32] For an intimate description of personality changes in institutional children, see Drucker and Hexter, *Children Astray*, 1913.

[33] Queen and Mann, *Social Pathology*, p. 109.

will also have to be placed out. Even in such an event the Lay Apostolate can be of help to the placed-out children (1) in supervising their physical care, (2) in diagnosing their mental abilities, (3) in providing for religious training, (4) in supervising recreational facilities, diet, clothes, saving, character development, etc.[34]

Such service will make it possible to save and improve the natural home surroundings for many of these children. It will further be of advantage in the permanent placement of the child, if needed. The Lay Apostolate will be able to coöperate intelligently and with full knowledge of the exact situation with the central charity organizations of the city or diocese. Further, it will be in a position to keep in contact with the child in the institution and supervise a plan to keep the family in contact as far as it can be done. In this respect it can give invaluable service to the institution or foster-home visitor from the central agency. The Lay Apostolate thus becomes the bond of union and coöperation between the parish and the unfortunate child and his family, and the community of the Church, as represented by the institutions or foster-homes, and its special agents, such as visitors, supervisors, etc.

V. Neglected, Abused, and Difficult Children

The parish priest and the parish can serve the neglected, abused, and difficult child through the Lay Apostolate, which can study the neglected and abused children from the standpoint of health, schooling, recreation, home surroundings, moral and religious influence, detect the reasons for neglect or abuse, why the parents are failing in their responsibilities, and so forth.

The New York Board of Charities, in a study of 9,054 cases in 1916, found eleven causes of dependency. 4.7 per cent were due to desertion; 4.6 to intemperance, immorality,

[34] Cf. Hewins, *Supervision of Placed-out Children,* pp. 9–10.

or imprisonment; 13.4 per cent to improper guardianship; 22.1 per cent to sickness; 6.6 per cent to unemployment; 14.5 per cent were orphans; 12.6 per cent were delinquents; 8.5 per cent were destitute; 3.5 per cent were ill or defective; 6.9 per cent were employed away from home; 4 per cent of the parents were separated.[35] In 4,385 cases of children brought before the Massachusetts Society for the Prevention of Cruelty to Children in 1922, the causes were similar.[36]

The Lay Apostolate on the discovery of the cause can find out the resources available, both within and outside the family, for the removal of trouble. Its friendliness can find a basis for appealing to the parents, perhaps by appealing to undeveloped pride, or hope, or some ambition for the future. It can locate relatives and induce them to give the neglected child a home, perhaps temporarily, perhaps permanently. It is frequently necessary to take the child away at least for a time,[37] while an effort is being made to change the attitude of the parents, so that the home may be rehabilitated. However, the worker must not be content with protecting the children, but must seek to develop personality through the influence of others and through the modification of external surroundings. If the parents do not react, the worker will have to take the case to the central agency of Catholic charities, in order to secure the protective care of the community of the Church in the city and at large. Such service represents adequate service from the parish priest, the parish, the neighborhood, the home, relatives, the community of the Church, and the civil community. For its service rises above the loose care often given to such children to a highly individualized treatment, which lays under contribution all the resources of charity in Church and State for the benefit of the individual. The love which animates its service is bound to diffuse "construc-

[35] *Report of the State Board of Charities of N. Y.*, 1917.
[36] Cfr. Mangold, *Problems of Child Welfare*, p. 491.
[37] Cf. Queen and Mann, *op. cit.*, p. 126.

tive friendship" for the upbuilding of many souls in the kingdom of God and in Christian society.[38]

The difficult child is really a conduct problem. He does not get along well with others at school. In a survey made by the National Association of Visiting Teachers, in 1921, the problems were classified under four heads: (1) maladjustment in scholarship; (2) adverse home conditions; (3) behavior problems; (4) leaving school too soon.[39] The scholarship maladjustment involves children who are deficient in learning, because of excessive home work, lack of parental control leading to late hours, bad companions, indifference of parents to the child's school progress, unhygienic living, etc. The adverse home conditions, of which the school problems were only a reflex, involved varying factors, such as poor management on the part of the mother, employment of children, inadequate training in families broken through desertion or death and all sorts of irritation and friction at home. The conduct problem involves petty thieving, making false excuses, mischievousness due to lack of proper employment, quarreling, and bad practices on the playground and on the street between home and school. Many children were found to seek employment certificates, not because of economic pressure, but because they were discouraged and otherwise felt out of place at school.[40]

Drucker and Hexter studied quite a number of cases and classify them as truants, weaklings, wanderers, characteristically defective, precocious sex problems, and untractables.[41]

A study of 26 boys of superior intelligence at the Iowa State Training School found the sex interest standing out prominently, despite the fact that none had been committed for a sex offence. Some were practicing pollution, others had affairs with girls, none had sex instruction. In half of the

[38] Cf. Hart, *Preventive Treatment of Neglected Children,* p. 272, where this constructive friendship idea is further developed.
[39] *Visiting Teacher in the U. S.,* p. 10.
[40] Queen and Mann, *Social Pathology,* p. 139.
[41] *Children Astray,* p. 50.

cases, there was family friction, which developed the so-called "Œdipus complex." This usually took the form of rebellion against a harsh and unsympathetic father, which passed into revolt against all constituted authority.[42] The Child Guidance Clinic of the National Committee for Mental Hygiene studied 500 problem children and discovered bad home conditions, personal difficulties, poor heredity, poor physical conditions, mental retardation, and mental defects operating in the majority of the cases.[43]

The parish priest and the parish can serve such children through the Lay Apostolate. Its worker can get the facts necessary for a diagnosis of the case. Wooley and Ferris have found that the procedure in such cases should be to study: (1) the mental level of the child, (2) its academic history, (3) its state of health, (4) its psychology, (5) its heredity, (6) its social conditions.[44] After the diagnosis has been made, the worker can begin a plan of treatment which will interpret the problem child to its parents, to others in the family, to the teachers and others at school. She can begin changing attitudes,—the attitude of the child to the school, of the teacher to the child, of the parents to the school, and of other pupils through the teacher to the child. Sometimes a change of attitude is produced through more or less mechanical changes in environment, such as promotion, transfer to another school or another class, removal of the home to better surroundings, or removal of the child from its parents. Sometimes a change is effected through the simple explanation to parents of the need of regular hours, a quiet place to study, encouragement in school work, or the reduction of household duties. Sometimes results are obtained by talking to the child about the importance of education and explaining the reason for studying certain subjects. Sometimes the development of new recreations, such as substituting the Boy Scouts or a Club for street play

[42] Queen and Mann, *Social Pathology*, pp. 142–43.
[43] Blanchard and Paynter, *Mental Hygiene, The Problem Child,* No. VIII pp. 26–54.
[44] *Diagnosis and Treatment of Young School Failures,* pp. 109–110.

or movie-going, will effect a change. Sometimes the teacher needs to be informed about the child's physical condition, special abilities or disabilities, home experience, and play interests, that she may be able to adjust her program to the child. Sometimes new clothes will bring out pride and self-respect. Sometimes changes can be effected by helping foreign-born parents to understand the rapid Americanization of their children. Sometimes improvement in health removes irritability and conduces to a happier disposition. These are a few of the possible ways in which the Lay Apostolate can adjust the social ethical organization and procedure of the difficult child to its own interests. It must, however, bring to its service the resources of the Catholic charities of the city, and those of the city itself, to the care of such children; for our cities have often good psychiatric clinics, which will help get at an analysis of the child.

VI. Juvenile Delinquents

1. definition

The term includes those juveniles "whose sense of human relationship is undeveloped, and who tend to offend against and to challenge the prevailing standards of conduct." [45] They present social ethical conduct problems, especially in their relations outside of school. Their social ethical organization and procedure do not express the norms of right conduct or behavior in society. Their deliberate acts would be punishable in an adult, and their wayward tendencies are of such a serious character that society must step in and help them to adjust themselves, either through personal service or penal measures. Their aberrations cover a wide range of offenses, such as: violation of the laws of the State or city; incorrigibility; association with immoral persons; knowingly visiting houses of ill-repute, or gambling houses of any description; visiting saloons, wandering aimlessly

[45] Van Waters, *Proceedings National Probation Association,* 1924, p. 78.

about the streets at night or about railway yards; the use of vile and obscene language; immoral conduct; jumping on moving trains, etc.[46]

The delinquents are recruited from every intelligence level and from every social position and age from the use of reason to 21 years. Some are strong and well, others weak and handicapped. All have this in common, that they feel it is useless, impossible or foolish for them to do as other boys and girls do in respect to authority, property, industry, chastity, and team-work.

Social workers say that "youth is in conflict to-day very largely because the demands of our modern life are inappropriate to childhood. The only possible approach that a social worker is justified in taking toward delinquency is the approach that one should make to normal childhood. Everything should be done to create a sense of human relationship, and the feeling of isolation should never be allowed to become permanently fixed in the offender." [47]

2. ATTITUDE OF SOCIETY

The attitude of society toward the juvenile delinquent has undergone a fundamental change within recent years.[48] It has shown a revulsion from the reformative treatment given in former years and has developed the consciousness that the child is less in need of reformation than of formation and positive development of character.[49] Clearer concepts on psychology, ethics, and charity have forced the acceptance of the doctrine that conscience is capable of development, and that the problem of the child, therefore, becomes one of constructive effort, of personality upbuild-

[46] See Mangold, *Problems of Child Welfare,* p. 400, for some of these laws.

[47] Van Waters, *Delinquent Attitude,* National Probation Association, 1924, p. 79.

[48] Eliot, *Juvenile Court and Community,* p. 1.

[49] Van Waters, *Who are Successful Workers?* National Probation Association, 1924, pp. 26 sq.

ing, and not of repression after vicious tendencies have appeared.

3. PARISH PROBLEM

The extent of juvenile delinquency among the boys and girls in our city parishes has been described in Part One. It shows that there is an extraordinary need for our parish priests and parishes to adjust their social ethical organization and procedure to the interests of these juveniles. Catholic influence is not producing the adjustments it should in their lives. Our youth is in conflict, first because the demands of life are inappropriate to their childhood, and, secondly, because the Catholic approach to our children is often inadequate to the demands made upon them. Our parish life needs to express with deeper understanding its supernatural relation to these children as growing brothers in Christ. It needs to approach them in their difficulties with the same care and attention with which it approaches normal childhood. Our parishes are giving wonderful service to the normal child, and spending thousands of dollars each year for this service in school and church, not to say a word about the consecrated lives devoted to this service. The sense of human relationship which our parishes mediate to the normal child must also be extended to the juvenile delinquent. He should never be allowed to feel isolated in the parish process, but be made to see and feel that he is a member of this process, and that the parish wants to help him live this membership and discipleship, just as it seeks to develop it in other children.

4. THE WORK OF THE LAY APOSTOLATE

The Lay Apostolate is the medium through which the parish priest can care for juvenile delinquents. Its service can mediate the attention, which is often lacking, expressing therein all the fine relationships of friendship and of the neighborhood, of the parish, of the community of the Church

throughout the city, and of the whole city. Since its essential character is a parish service, it will be in a position to investigate, know, and understand the conditions underlying each case; it will know the social conditions which are most prevalent in the parish, and which made individual acts, harmless in themselves, a menace to society; it will know home conditions, environment, and associations, criminal tendencies, retardation, and defectiveness, and the elements of the child's moral nature and character.[50] It can study the child's psychology and learn the secret byways to its heart and mind, in order to be able to influence it more strongly, to arouse moral ambitions and to develop moral qualities and virtues. The worker must be sympathetic, but not sentimental. She must be firm in order to give the child resolution. She must act "*fortiter in re*" but "*suaviter in modo.*" She must be able to deal with the parents and induce them to develop and discharge their responsibility to the child. She must be vigilant, for only through vigilance can the child's normal freedom be won.

The preventive work of the Lay Apostolate must acquaint itself with the daily routine of the child's life and become familiar with the influences which surround it. If the worker wishes to be an efficient friend to the child, she will take such steps as will lessen the temptation to repeat offences and strengthen the child's purpose to be law-abiding. She will supervise the activities of the child in order to prevent degeneration; she will turn the attention of the child to wholesome sports and amusements; she will interest him in better companionships; she will surround him with elevating influences; she will forestall truancy, and help the parents give the child proper care, guidance, and guardianship; she will bring the boy to regular religious practices that appeal to him as manly.

The Lay Apostolate also affords an opportunity to fill

[50] Mangold, *Problem of Child Welfare,* says that home conditions are a prolific source of juvenile delinquency (pp. 403 sq.).

out and perfect the service of our protective agencies and organizations. If the case is one before the court, the Lay Apostolate will be able to give excellent first-hand investigational service; secondly, it will be able to coöperate with the central Catholic agencies by taking over the supervision of the probation and making the required reports to the court and the Catholic agency. It will be able to supervise and develop the service of the volunteer agencies, such as the Big Brother and Big Sister leagues. Many city parishes have these organizations, and they are doing good work. Thus, in Chicago, every parochial Holy Name Society has a Big Brother organization. The Central Office, maintained by the Society, does the court work and notifies the pastor and chairman of the parish organization, who appoints a Big Brother to take care of the boy. Since January, 1917, the Society's 1,500 Big Brothers have taken care of 37,000 boys. They visit the boy's home; become the boy's friend; guard him against evil influences; secure employment for boys over 18 years; check up on religious practices; enrol the boys in societies, and supply Catholic environment. Such work can be improved by competent supervision through the Lay Apostolate, which will help the Big Brothers to bring all the resources of the parish, the community of the Church, the neighborhood, and the city to the aid of the boy. It will also be a force in doing social reform work, such as obtaining better playground facilities in a neighborhood, securing police action against dives and immoral places of amusement, developing neighborhood activities, such as clubs, settlements, and neighborhood centers. The Chicago Boys' Clubs in the down-town districts are excellent examples of this type of work. One with an enrollment of hundreds of members contributed only one individual to the juvenile court during a period of five years.[51]

Much, therefore, can be done by the Lay Apostolate. As a parish agency it has a better opportunity to know and

[51] Addams, *Hull House,* pp. 342 sq.

understand the situation and personality of the boy or girl, and to mediate the protective and preventive service of all other interested agencies for the best welfare of the child; and it renders this service to the child as a brother in Christ.

CHAPTER V

SPECIAL PARISH WORK

I. Parish Missions

1. NATURE

The parish mission has a deep social ethical character and significance for the Christian discipleship of the individual and for its expression in the parish process and society at large. The purpose of a mission is to raise the levels of the "social mind" and the "social consciousness" of the parish by enlightening the intellect and influencing the will of each individual who partakes in its exercises. It ordinarily uses the means of sermons, conferences, instructions, prayers, and the reception of the Sacraments, etc., in order to guide, direct, and interpret Christian discipleship as it is to be lived in view of the extraordinary perils of times like the present. For the experience of priestly practice is that "in the social conditions of modern life, the ordinary 'cure of souls' hardly suffices to protect souls against the deadly influences of constant friction with a materialistic world and against the all-pervading atmosphere of sensuality and worldliness." [1] To meet the situation, priestly practice uses this extraordinary method of missions, in order to adjust the doctrinal and social ethical organization and procedure of souls to the laws of true discipleship, both in their personal lives and in the parish association and society at large. It appeals to the individual's mind and will, to lay hold on the common goods of the Church, and to solidify and organize their social expression in the social bodies of which he is a member.

[1] *Cath. Encyclopedia,* Vol. X, art. "Missions, Parochial," p. 392.

2. NEW SOCIOLOGICAL ELEMENT IN MISSIONS

The Lay Apostolate makes it possible for the parish priest not only to reach each individual in the parish, but to give him preparatory treatment for the mission. It inserts a new element into the sociological structure of a mission. It brings individual treatment into the missions,—preparation, conduct, and after-work. For the present methods of mission-giving are content with mere social treatment of the social body of the parish. The Lay Apostolate cuts away from such sociological methods, and enters that of applied sociology for the betterment of Christian discipleship. It brings the mission to the individual, as well as the individual to the mission. It adapts the social ethical organization and procedure of the mission to his discipleship, in order to develop personal discipleship to the right standards of life. It accomplishes this purpose by declaring, defining, and interpreting the mission according to its knowledge and insight into the social ethical situation and insight of the individual.

II. PREPARATORY MISSION WORK

The success of a mission depends on how many of the parishioners it reaches, especially of those whose doctrinal and social ethical organization and procedure are out of line with the standards of Christian discipleship.

Parish missions are in the majority of instances well attended. Many lukewarm, weak, minimum, fallen-away, ignorant, erring, and delinquent Catholics join in their exercises. The mission is "talked up" weeks beforehand in the pulpit and among the people, and sometimes in the press. However, little concerted and organized effort is made to "round up" those who are maladjusted in their spiritual lives. There is generally no going out and seeking to bring in the unadjusted brother. Further, although there is often a great number who return to the Sacraments, and also of con-

verts, there is little or no follow-up work in behalf of these souls.

The Lay Apostolate, besides the other methods used to foster interest in the mission, affords the parish priest a great help in the service which it can render in the preparation, conduct, and after-care of a mission.

The Lay Apostolate is well equipped for this service. Its census and canvass, records, and actual service reveal to it the social ethical situation and personalities of all the families in the parish. Where this does not already exist, a special canvass directed to find out these elements should be immediately undertaken. This evidence can now be interpreted and defined for mission purposes. The worker can use it together with her actual experience to diagnose the situation and personality of each individual under her care, and define, under the guidance of the parish priest, how her friendly services are to approach the individual with a plan of treatment for the mission. The various types of maladjustment can be classified beforehand, in order that the worker can adjust the plan of treatment to the situation as it exists. Each individual should then be approached singly. The worker can present him with a personal printed invitation from the pastor to attend, and give him a program of the mission. Her prudence, tact, judgment, and friendship will dictate, according as the situation allows, the best way to explain what opportunities for truth, grace, and growth in discipleship the mission affords, and how these fit in with the individual's situation and personality. Since some will respond more quickly than others, the worker will need ample time to canvass all before the mission begins.

III. Work During the Mission

During the mission the Lay Apostolate can carry on this personal service. It can develop a program, whereby it can check up on the attendance as a whole, and on the individuals who attend. Its workers can provide seats for their

clients, where they can see and hear. They can supply them with such articles as they need, in order that they may take a better part in the mission, such as literature, a song book, a prayer book, a rosary, etc. They can encourage them, stimulate their conversion, motivate their penance, and induce them to rectify all marriage difficulties and school troubles, etc. They can encourage them to develop fellowship by introducing them to the missionary, to their neighbors, and to other charitable men and women. Often contact with the missionary is a great help in adjusting difficulties. Further, they can bring the missionary to those who cannot attend on account of sickness, old age, etc.

IV. After-Care

After the mission the Lay Apostolate can keep its personal and friendly contacts with each individual and supervise a plan of treatment which rights untoward home conditions, removes evil environments and the wrong type of companionships, etc., induces to prayer, self-denial, frequentation of the Sacraments, supplies literature, encourages good reading, enrolls in the parish societies and other Catholic societies, develops fellowship between the client and other Catholics in the neighborhood, at parish metings, gatherings, socials, etc. In a word the personal service of the Lay Apostolate is a social force which meets the individual before the mission begins, induces him to attend, directs and guides him during the mission, and follows up its achievements by further development in discipleship after the mission.

V. Retreats, Triduums, etc.

Retreats for laymen in the United States are frequent. Practically every large city now has facilities for such retreats. The Archbishop of Cincinnati, Most Rev. John T. McNicholas, instituted a layman's retreat house in 1927, and conducts some of the exercises himself. However, the

agitation is more for cloistered or "enclosed retreats," as they are called, than for parish retreats. Little experimentation has been attempted in the way of popular retreats, which have gained such favor and success in Holland and are now prevalent in Germany, Belgium, England.[2] The Jesuit missionaries of the St. Louis Province have attempted it in several places, but no public statement of the success or difficulties of their work has been made. Parish retreats were more frequent formerly; but they have declined somewhat of late years in favor of the mission. Three-day retreats for special classes are still held occasionally.

The great difficulty with the parish retreat has been to induce definite vocational groups of persons to attend a retreat given for their benefit. The same sociological difficulty under which the mission labors, namely, lack of personal contact together with the popular notion that retreats are more difficult to make and are only for those who want to be exceptionally good, has tended somewhat to substitute the mission for retreats in the parish.

The situation can be easily met by the parish priest through the Lay Apostolate. After the parish priest has determined what type of persons he wants to reach in the retreat or triduum, a careful study of the parish census can be made and the worker sent to invite these souls to attend the retreat. Literature should be constructed to explain the retreat, giving a program of the exercises and stressing their value. Further the Lay Apostolate should be equipped to answer the arguments raised against a retreat, and the worker should capitalize her knowledge of the situation and personality of the individual and her friendship, in order to win him for a thorough coöperation in the retreat or triduum. Thus by individualizing the approach of the individual in the matter of the retreat and exploiting the worker's contact with him, practically all who should attend the retreat will be won for it. It is a personal appeal that counts for the

[2] Cf. Plater, *Retreats for Workers;* cf. also *Irish Ecclesiastical Record,* Jan., 1928, 5th series, Vol. XXXI, pp. 30 ff., for a special study of the retreat movement in Holland.

greatest success in attendance and results. Up to the present, our priests had at their disposal only a social means of appeal. They interpreted the needs of their people and then publicly declared how they were going to meet them. This pastoral work must be continued, but it must also be supplemented by a personal appeal to each individual to declare his own will of coöperation. This declaration needs an agent, who can stimulate and foster it, accept it, and help the individual carry it out. This agent is the worker of the Lay Apostolate. Her position as helper of the parish priest and her relation as a friend to the individual parishioner, open the way for the declaration and for making the whole social process of the retreat complete.

VI. Lectures, Forty Hours, Parades, Jubilees, etc.

Individualized treatment through the Lay Apostolate is a means of developing participation in other parish activities. Difficulty is often had in the matter of attendance at lectures given in the parish. Much of this difficulty will disappear when the worker, acquainted with the theme of the lectures and the personality of the lecturer, makes a direct appeal to the individual parishioners to attend. Not only will the Apostolate guarantee a better attendance, but it affords an opportunity to do more work in filling in the leisure time of our parishioners in a manner which will conduce to their better understanding and practice of their faith. Thus the worker's understanding of the social situation and personality of many individuals will give her an opportunity to enrol individuals in certain types of study clubs. The current movement of founding clubs to study the social question is meeting with success in many parishes. The Lay Apostolate can classify the individuals and induce them to join such educational activities as the parish affords, or urge the founding of new agencies to meet the needs of its clients.

In the matter of the Forty Hours' Devotion, the Lay

Apostolate can enlist each individual to take a part in it, first by declaring when, how long, and how often he or she can and will make a vigil before the Blessed Sacrament and receive the Sacraments. These declarations can be sorted, plotted out, printed, and distributed to the individuals, especially for the vigils. The Lay Apostolate's service will thus make the Forty Hours' Devotion not merely the expression of a few individuals, but the social expression of the whole parish, as a corporate association, of its faith and love for Jesus in the Blessed Sacrament.

Where the Holy Name Societies have instituted parades for men, the Lay Apostolate can make an appeal to every man in the parish who is able to march. In the annual parades in some cities, where over 50,000 men march, there are but few parishes that can boast of a full representation of their man power. Personal canvass for the parade allows for the introduction of other religious features into it. Much more singing of our fine English religious songs would give these parades a far nobler and more religious character. However, the program must be prepared beforehand, and each individual supplied with a copy of the songs and urged to signify his intention of coming along and showing his loyalty to the parish in its great social demonstration to the Divinity of Christ.

Certain types of parish jubilees recur constantly. These should be celebrated by the parish or the society as a whole, and consequently by all its individual members. The Lay Apostolate, by individualizing its appeal and mediating parish fellowship and stimulating parish loyalty, will be a large factor in causing all to celebrate such days as the expression of the corporate life of the parish or the society.

CHAPTER VI

MISSION WORK

I. Duty in General

Our understanding of how Christ loved us and of our consequent relations as brothers, involves an expression of love for our Catholic brother on the home mission, and for the pagan eager to accept the truth, grace, and law of life of Christ. For Christ's revelation of the law of charity has a social embrace much wider and far better than the narrow-minded Jewish concept of love of neighbor, which restricted charity to its own people and race.[1] Its embrace is Catholic. It includes all men. For God wills all men to be saved and to come to the knowledge of the truth. "And Christ so loved men that He died for all, that all may be saved." [2] Therefore, our understanding of how Christ loved us must express a love first of all for our Catholic brethren in need on the home missions, and then display its love for the spread of the Kingdom of God among those who are outside the household of the faith. It is, therefore, no mere matter of choice, but an obligation which binds all as a fundamental element of discipleship. "For by this shall all men know that you are My disciples, if you have love one for another." [3]

II. Parish Duty

This obligation has a deep social ethical significance for the parish, which is the basic sociological unit of association in the Church. As such, the function of its associational life

[1] Steinmann, *Jesus und die soziale Frage,* pp. 76 sq.
[2] 2 Cor. V, 15.
[3] Jn. XIII, 35.

must recapitulate this aspect of the fundamental law of Christian life, *viz.*, charity. It must, therefore, develop its expression in the individual life and socialize this expression as a token of the love of the whole association for its brother in need on the home and foreign mission. To secure this expression, it must enlighten the individual's understanding and quicken his conscience to the significance of his relation to his mission brother, and to the consequent duty of helping him in brotherly love; further, it must awaken the "social mind" and "social consciousness" of the corporate life of the parish to its social ethical duty of actualizing its regard, esteem, and love as a unit in the mystical body of Christ, for the spread of the Kingdom of God and of its establishment in the souls of individuals on the missions.

The realization of this obligation in the corporate life of the parish and in the individual takes time. Up to the present, our parishes have contributed liberally to the growth of the Church in America from a mission church to a church of missionaries. As the archbishops on the Board of Indian and Negro Missions say in their 1927 appeal: "From our parishes now go forth to all parts of the world men and women to make known the saving name of Jesus, where for all the centuries of Christianity, it has not been heard." [4] Since the war has cut off the funds, which were formerly gathered in Europe for the missions, American financial contributions now make a considerable part of the monetary aid which the missionaries and missions receive.

However, our resources in prayer, work, alms, and study of parish mission charity have scarcely even been tapped. Its service to the missions with all these forces is still in its apprenticeship. It is merely beginning to express, and that not even in any large measure, its sense of duty or responsibility or opportunities to help the missions. The consciousness of its own fundamental sociological importance in mission activity is merely beginning to develop. It is indeed

[4] *Report of the Negro and Indian Missions*, 1927, p. 3.

helping in the parish units of the Society for the Propagation of the Faith. But parish service to the Society has had, up to the present, more the nature of a collecting agency, than that of a social instrument, which inculcates the understanding and expression of the full content of charity to the missions. Untoward circumstances harass this corporate expression and isolate much of the mission work being done by its members. Among the retarding influences in parish mission charity must be reckoned the direct appeal of many mission activities, which ask the individual Catholic to support their periodicals, give alms, and donations of goods, etc. Many of our people tell us that they are "plagued" with calls on their charity for the missions. They give a little here and a little there. It is often not much in a single instance, but it coalesces with time. Further, it is usually the same persons who give not only to the missions, but to all Catholic causes. The wholesale begging prevalent in parishes throughout the country thwarts our parish priests in developing the right understanding and corporate expression of mission charity. It is not a question of curtailing mission activity as such; but it is a problem of how to correlate, unify, direct, guide, and interpret mission activity to the individual and the parish association, and to bring parish mission charity out of its apprenticeship and develop it to a mastership of service to the missions.

The first step to this end is the formation and construction of a parish program of mission charity by the parish priest. This is not the place to discuss the nature and character of such a program. All that needs to be said is that it must include both the home and the foreign missions. There are a great number of mission experts in the country to-day; and hence there ought to be no difficulty to get aid in the construction of a practical and workable program of parish mission charity.

The point in question here is to stress the wonderful opportunity which the Lay Apostolate offers for realizing mission charity in the parish process. Its personal service and

individualized attention and treatment make it possible to foster, develop, guide, direct, and interpret mission charity to every individual in the parish. In its study of the social situations and personalities of the parish, it will have the opportunity to discover those who are well disposed toward the missions, and especially those of that vast army of youth whom the Catholic Students Mission Crusade [5] has trained in prayer, study, and almsgiving for the missions in our universities, seminaries, colleges, high schools, academies, and parish schools, during the past ten years, and who have now taken their places in our parishes. It can rally them as the vanguard for the realization of the program of parish mission charity. For they have an understanding of their supernatural relation to their brother on the mission and of the consequent responsibility, which is not only developed, but expresses itself in many ways. They are, therefore, ready for a parish program in mission charity. The Lay Apostolate through its friendly contact and knowledge of their personalities can interest and win them for the program and enlist them in the active service of the plan.

III. Home Missions

A parish program for Home Missions must necessarily take into account the fact that about twenty per cent of our Catholic population, or about three and a half million Catholics, live in the West and South. Most of the parishes in these places have regular divine services; but there are quite a number of the Catholics who live in scattered districts where the service of a priest is rare. The Lay Apostolate can bring the needs of these missions to the individual and enlighten him on the work which the Catholic Extension Society [6] is doing for these missions. It can secure subscriptions to its organ, *Extension,* one of the best mission magazines which we have. Further in line with the parish pro-

[5] Headquarters, Crusade Castle, Cincinnati, O.
[6] F. C. Kelley, *The Story of Extension,* 1922.

gram, it can be of service in soliciting alms, funds, and gifts for the missions.

The program must consider also the missions in the diocese. These belong to the community of the Church which the diocese represents. The obligation of the parish to them is greater than to others. The Catholics in such diocesan districts belong to the same diocesan fold as do the Catholics in the city parishes. The city parishes must, therefore, have a regard for them. The Lay Apostolate can be instructed in their needs and bring the message to each household on its friendly visiting trips. Thus the whole parish will become alert to what is needed in the diocesan missions.

The program will also include the Indian and Negro missions. The field is vaster than most of us realize. There are over ten million Negroes in the United States.[7] Of these 189,649 are Catholics. They are cared for in 166 churches by 181 priests; they have 187 schools with 29,429 pupils.[8] There are about three hundred thousand Indians. Only a third of these are Catholics. They have 321 churches, served by 182 priests, 81 schools with 7,013 pupils.[9] In 1926 the various dioceses of the United States donated a little over $300,000 to these missions.[10] By a questionnaire sent out during the year, the inadequacy of the assistance received from the various mission boards and organizations was all too plainly revealed.[11] The Lay Apostolate can bring these needs directly to the individual and have him support the collection authorized by the Third Council of Baltimore for the Indian and Negro missions, which is taken up during Lent. It could make a thorough canvass of the whole parish district before the collection is taken up and inform each family of the needs of these missions. Literature could be distributed and enthusiasm, coöperation, and charity for them stimulated.

[7] *The World Almanac* gives 10,463,131 in 1920.
[8] *Report*, 1927, *Our Negro and Indian Missions*, p. 25.
[9] *Ibid.*
[10] *Ibid.*, p. 50.
[11] *Ibid.*, p. 7.

The problem of the Negro in our large cities has also been discussed in Part One. The Lay Apostolate will serve as an agency to find out how many Negroes are living in a given parish. By its personal contacts with the Negroes it can learn who among them are ready for conversion. It can, through its interactions and stimulations, win responses that will lead these souls to the Church. It can secure intelligent persons to help in teaching them the catechism and in giving them religious instruction. It can minister to their physical needs and show them the moral force and splendor of Catholic charity, thus drawing many to the fold.

The Apostolate can also group together persons who can give instruction to those who live in districts in the vicinity of our large cities, where there are no Catholic churches. It can interest women who are able to do needlework in the making of vestments and altar cloths, etc. It can secure enrollment in the St. Peter Claver Society.

IV. Foreign Missions

The Lay Apostolate can bring the message of the parish program of mission charity to each individual by inculcating the duty of each for the spread of the Kingdom of God among the heathen. It can develop in the individual a sense of responsibility for the pagan according to the message which Pope Benedict XV gave in his Encyclical Letter *"Maximum illud"* of March 30, 1919, in which he says: "All who enjoy the true faith and its innumerable blessings through the grace of the merciful God, must be mindful of their bounden duty to help the missions for the pagans. God has given every man a commandment relative to his neighbor. This commandment obliges all the more when the need of our neighbor is greater. What class of men are more in need of brotherly help than the heathen, who do not know God and, bound by blind and unrestrained passion, languish under the dominion of Satan in the worst of slavery. Whoever contributes according to his means to the enlightenment

of these benighted souls, especially by the support of mission work, has fulfilled a part of his duty in these serious conditions and thanks God in a perfect way for the blessing of his own faith."

The Lay Apostolate can carry this message to the individual through the concrete plan which the parish has undertaken. It can study the needs and the means of helping these missions and pass on the information in its personal contact with its clients. It can explain and enrol every member of the parish in the parish unit of the Society for the Propagation of the Faith. It can keep them advised on its work and its progress. It can dispose, influence, and secure the coöperation of each of its clients to the fund-raising devices which the parish program may have. It can carry on the whole work of management, execution, and supervision of any campaign for the missions. It can enrol every child in the parish in the Holy Childhood Society. It can help many a child in the parish to rescue an abandoned child on a foreign mission field by contributing five dollars for its reception into a Catholic orphanage. It can influence many of the older people to support a child at twenty dollars a year. It can interest others to pay the salary of a native catechist at about forty dollars a year. It can find many a willing soul to give sixty dollars a year for the support of a native seminarist, while he is preparing for the priesthood. It can spread knowledge about the great work which is being done at the Foreign Mission Seminary at Maryknoll, N. Y., with its two hundred seminarians, who will take up work in China when they are ordained. Also of the Fathers of the Divine Word, at Techny, Illinois, who train young men for the mission fields all over the world, sending priests, doctors, brothers, and expert workmen to help in mission work. The same holds for the foreign mission seminary of the Holy Cross Fathers in Washington, who send priests to the Bengalese in India. Each of these institutions have excellent mission magazines, to which the Lay Apostolate can gain many a subscriber. Besides the

periodical literature, there is a considerable amount of fine mission books which the worker can recommend to the parishioners. If the parish priest adopts a home or a foreign mission, the worker can keep her clients informed about the work and tell of the progress of the mission and how much good is being done to win souls for God through the generosity of the parish.

CHAPTER VII

PROPAGANDA WORK

I. Parish Societies

1. variety

The parish societies offer a vast field of service for the Lay Apostolate. It is not a question of the lack of parish societies, but of too many parish societies. In the course of the last twenty-five years, all sorts of societies have found room, service, and opportunities in the parish. Many a parish has a married men's society, a married ladies' society, a young men's society, a young ladies' society, a Holy Name Society, a St. Vincent de Paul Society, a Parent Teachers' Association, an altar society, an orphan society, a choral society, mission societies, a deaf mute society, Big Brother and Big Sister leagues, clubs for men and women, young men and young women, besides various religious societies such as the Third Order, the Sodality of the B. V. Mary, pious confraternities, such as that of the Blessed Sacrament, etc. Alongside of these are the extra-parochial societies, whose structure is, however, built on parish lines, such as the Knights of St. John, the Catholic Knights of America, the Catholic Knights of Ohio, the Catholic Ladies Benevolent Association, and Knights of St. George, the Ancient Order of Hibernians, the Western Catholic Union, the Catholic Central Verein, etc. Most of these are insurance societies, and hence serve the parishioners in a valuable way. In many a large city parish there is not only one, but several parish society meetings going on every night.

This condition taxes the parish priest's resources of man-

agement to the limit. Besides the doctrinal, moral, and financial care of his societies, his planning, agitating, and working to keep them "up and doing," often make it necessary for him to be an expert in relief, recreation, charity organization, social works, economics, and esthetic culture. The program of practically every one of these societies will include the majority of the items mentioned. The consequence is that when the parish priest assists at his parish societies' meetings, he puts in some of the most strenuous hours of his ministry.

2. SUGGESTION ON UNIFICATION

There have been various suggestions made for the unification of all society work in the parish. Father E. J. Garesché, S.J., although not directly advocating the fusion of all societies into the Sodality, has advanced a program of activity through sections, which includes nearly all the work done by the existing parish societies.[1] The Third Order of St. Francis, since its first national convention in Chicago in 1920, has taken a similar tendency. The Holy Name Society has served as a unifying organization for all men activities in many parishes. However, most of these devices have not found universal favor.

3. THE N. C. C. M.

The movement inaugurated by some of the bishops through the National Catholic Welfare Conference in 1919 is organizing the existing parish societies in a unified way under the caption of the National Council of Catholic Men and the National Council of Catholic Women that they may become to the parishes in the United States what the "Pfarrverband" is to the parish and the "Diözesanverband" is to the diocese in Germany, which meet and discuss prob-

[1] *Social Organization of Parishes*, pp. 5–6.

lems of Catholic action, initiative, and inspiration, each year at the "Katholikentag." [2]

The purpose of the National Council of Catholic Men is to coördinate the existing men organizations, so that their united action may be more effective, and help them so far as lies in its power to cover their particular field by establishing parish and diocesan councils. It promotes the cause of Catholic lay activity, both organized and individual, in every parish and diocese in the United States; it seeks the coöperation of existing agencies in order to meet new needs, and provides agencies for the training of Catholic men in the field of charitable activity; it establishes civic centers for Catholic young men, gives care to the adolescent boy, and organizes such groups as will meet these problems; it encourages Catholic Scout troops for boys and supplies agencies for Catholic immigrants. Its official organ is the National Catholic Welfare Conference *Bulletin*. It holds an annual meeting. It is supported by membership dues; individuals pay one dollar, organizations ten dollars and up.[3]

The parish council in Cincinnati, *e. g.*, consists of one to three delegates from each parish society. The council is directly under the management of the parish priest, who calls and arranges its meetings and suggests its program of activity. The Archbishop wishes it to serve as the clearing house for all work done by the men in the parish and to be an agency to secure the coöperation of all. It has this important social ethical value that it enables all societies to become informed at all times on the mind of the Church and the will of the parish priest. It is the earnest wish of the Archbishop and the National Council that all quasi-parish societies, such as the Knights of St. John, etc., enrol in the parish council. The parish councils are united into a diocesan council. It has a diocesan director appointed by the bishop, a president, vice president, secretary and treasurer, delegates from all quasi-parish societies and all

[2] Cf. Pruner-Seitz, *Pastoraltheologie*, Vol. II, pp. 186 sq.
[3] *Directory of Cath. Charities*, pp. 43–44.

parish societies. The parish priest is an *ex officio* delegate. The meetings of the council are divided according to deaneries and are directed by the deans of each territory. The Diocesan Council has also an Executive Board, which consists of the diocesan director, a priest, and two other priests and about 12 laymen, selected by the Archbishop. This board is open to suggestions from every parish council and will consider all activities which the organized and unorganized forces of Catholic men may wish to undertake. The board will always know the mind of the Ordinary and thus will be able to give good counsel and exchange views and secure prompt and concerted action on any problem of immediate interest for the diocese or for a particular section thereof. The Diocesan Council is affiliated with the National Council with headquarters at Washington.[4]

4. THE N. C. C. W.

The National Council of Women is similar to the N. C. C. M. It is designed to correlate the work of all Catholic women's organizations. It serves as a medium through which the Catholic women of the country may speak and act as a unit on matters of public interest to the Church and the nation. It has a Service Bureau, which gives informational service and acts as an employment exchange, particularly for charity workers and recruits for charity work. It undertakes research in special types of charity work and serves as a medium for the exchange of ideas and experiences. It conducts field work, especially for the protection of immigrants and young girls. It holds an annual meeting. Its parish and diocesan organization is like that of the men's council. Both of the councils are under the direction of Bishops Schrembs of Cleveland, who is the Executive Chairman of the Lay Organization Department of the National Catholic Welfare Conference.[5]

[4] *Catholic Telegraph,* Cincinnati, O., Feb. 17, 1927, pp. 1 & 3.
[5] *Directory of Catholic Charities,* p. 44.

5. THE LAY APOSTOLATE'S WORK

The Lay Apostolate will serve as a powerful agent in this reconstruction work of our society life. It can make its personal service to each individual in the parish and its understanding of the social ethical conditions and personalities in the parish contribute much toward the development of fellowship, loyalty, and harmony in the societies. Its personal contact with the individual will be a means to enrol practically every member of the parish in a society, and especially in the parish council of the N. C. C. M. or N. C. C. W. It can stimulate, encourage, motivate, and induce individuals to society meetings, and through its visiting obtain the individual's coöperation in the society's works, such as prayer, Sacrament reception, and in the society's program. Its workers' intimate connection with the parish priest will enable it always to know the mind of the priest. Its understanding of the social and ethical situation in the parish will make it possible for it to interpret conditions in the parish and to secure the corporate action of the society, as a reflex or part expression of the parish association in the righting, perfecting, and developing of the condition outlined. Its knowledge and understanding of the situations and personalities of certain individuals can direct the treatment of the society to their needs, the correction of their environment, and to their relief, etc. Its personal and individualized service throughout the parish will open up to it hundreds of ways of helping the societies in their work to train, socialize, and improve the religious and spiritual life of the members.

Since the N. C. C. M. and the N. C. C. W. are now established in many dioceses, the Lay Apostolate can render service to each particular society by guiding, directing, interpreting its participation in the parish council. To this end the Apostolate can make a survey of all existing societies, their rules and regulations, their programs of action, their membership, their meeting attendance, their social situation,

and their procedure in the parish. The steps towards organizing them in the N. C. C. M. and the N. C. C. W., in order to make them reflect the corporate life of the men and the women of the parish, are as follows:

(1) The Lay Apostolate must discover the range of the common needs and capacities of each society.

(2) It must analyze and interpret their social situations, criticise their procedure in the light of these needs and capacities.

(3) It can suggest policies, which will modify these conditions and procedures and thereby enlarge the facilities of each society.

(4) It can then devise a program best adapted to the use and good of the society.

(5) It can supply publicity for the society and its work.

(6) It can provide informational facilities, leadership, and service for the society.

(7) It can correlate the society program to the N. C. C. M. or N. C. C. W.

(8) It can record group attendance, objective, program, steps taken and results gained.

The Lay Apostolate must keep in mind that its function is to do social reform work. Such work will, therefore, involve a lot of personal adjustments and psychological changes in the individual members of the various societies before its work for the parish council of the N. C. C. M. or N. C. C. W. runs smoothly and efficiently. A survey of the existing societies is absolutely necessary for the correlation of the societies to the parish council. Through it, the Apostolate can arrange ways and means of coöperation between the various societies. It must substitute coöperation for conflict. It must bring about a fixed procedure between the single society and the parish council. "Coöperation is the habitual making of adjustment and procedure between organizations which affect each other." [6] On the negative side, the Lay Apostolate can arrange that these adjustments

[6] Halbert, *What is Social Work?* p. 71.

fix the basis on which certain benefits and advantages, which are simultaneously sought by different organizations, are divided between them without conflict. On the positive side, it can show directly what advantages all the societies will get by working together with the parish council, which they could not get while working separately and without it. This may involve the changing of some of their existing policies in the parish, so that all conflict will be avoided. It may mean the re-defining of their specific functions, so that one will not compete with the other, or that the parish maintain two organizations with the same kind of function, when one could do the work more economically, as is often the case between a married men's society and the Holy Name Society. It may involve getting them to agree on the objectives to be accomplished in their work, so that the work of one does not hamper or nullify that of the other.

The steps to be taken in carrying on this work of coöperation for the parish council are as follows:

(1) Surveying the existing societies and studying the program of the National Council.

(2) Analyzing and interpreting data and correlating them to the program of the national body.

(3) Drafting a program for the parish council by the parish priest together with the Lay Apostolate and members of the parish council.

(4) Giving the program publicity.

(5) Providing information and facilities to the societies and securing them good leaders, who will give real service as delegates to the parish council, or, if chosen, to the diocesan council.

(6) Keeping the parish council informed on social conditions and social procedures in the parish and helping it to reconstruct its policies, modify its procedures, and enlarge its facilities to meet these or other conditions or situations.

(7) Correlating other societies to the program.

(8) Keeping in touch with the delegates to the parish or diocesan council, informing them of meetings, work to be done, checking up on service, etc.

(9) Recording attendance, program, steps taken, results, etc.

II. The Catholic Press

I. newspapers

The Lay Apostolate is a splendid means for the parish priest to realize the high mission of the Catholic press and literature in every Catholic home. It can, through its personal contacts with each family, bring the message of the Catholic press as the purveyor "to the public of the full and accurate story of the happenings which occur in various nations and affect profoundly the interests of the Catholic Church and the welfare of her members." [7] It can pertinently illustrate how the Catholic paper gives splendid service in telling the facts that affect the interest of the Church in the diocese. It can point to the valuable work which the Catholic press has done in the present Mexican situation. Practically the only agency to place before the American people the facts about Mexico has been the Catholic press. A just appreciation of its work is now possible through the statement of the Secretary of State of the United States before the Senate Committee on Foreign Affairs, which shows that what the Catholic press related in regard to the confiscation of property, the suppression of free speech, the liberty of the press, and the persecution of Catholics, is a fact. The average reader of a secular daily has no notion of this radically anti-Christian movement in Mexico.

Although we have only one English Catholic daily, the *Daily American Tribune* of Dubuque, Iowa, still the Lay Apostolate can bring the diocesan paper into every home

[7] Bishop McDevitt, *Catholic Telegraph,* Cincinnati, O., January 27, 1927.

through systematic effort. The diocesan weekly is generally not subscribed for by every family. The great part of its subscriptions have been procured through paid agents. If the Apostolate systematizes this work, it will be able to put a Catholic paper in every house; and if it promises the editors of the paper an adequate number of subscribers, it can generally obtain special rates for the subscribers in the parish. This would be an advantage for both the subscriber and the publishers of the paper.

2. PERIODICALS

The other types of periodicals and magazines present the same atrophy among our people. The magazine with the largest circulation is *Columbia,* published by the Knights of Columbus. But this is due to the fact that the Knights send it to each of their members and it is paid for out of the membership dues. *America,* a weekly published by the Jesuits, has a fairly large circulation. The *Commonweal,* a weekly which presents the Catholic viewpoint in science and politics, is now engaged in a campaign for new subscribers in order that it may continue its work. The *Queen's Work,* the *Catholic World,* and *Extension,* and many others are worthy of support.

The Lay Apostolate can be of service by organizing a program for press and literature. It can take up the work of getting every family to subscribe to one or more magazines, which fit the situation and personalities of the family. Often families subscribe to magazines that are "over their heads." The service of the Lay Apostolate can advise the right type of magazine for each family. Further, it is quite useless to preach and talk about the value of Catholic literature and the need of supporting it, if we neglect the only practical way in which Catholic periodical literature can be helped, and that is by urging subscriptions to them in a practical way. Subscriptions make their presses go round and cause the publications to flourish.

3. PARISH BULLETINS

Many large city parishes have, and all ought to have, a parish bulletin and directory. The directory ought to carry the standard information about the parish, time of masses, confessions, society Communion days, and sick calls, etc. The bulletin should publish the information needed for each week. [8] The Lay Apostolate can be of service in getting the directory and bulletin together and in distributing them. The writer knows from his own experience in the parish where he undertook the work to introduce a Parish Sunday Bulletin, that, besides informing the parishioners accurately on the publications necessary for the week, it saved more than ten minutes' time at Mass, since the items did not need to be published from the pulpit, and the time could be devoted to a sermon. The Lay Apostolate affords the opportunity to take over this work and to develop it into a strong force for disseminating information in the parish.

4. BOOKS

The Lay Apostolate can be a great help in having individuals read good books. It can follow the practice adopted in some parishes of having individuals pledge themselves to buy a Catholic book every month. Catholic literature is suffering because of the lack of a Catholic reading public. Two of the largest Catholic book-dealers in the country tell us that there is no large demand for their publications by laymen.

The Lay Apostolate can also take steps to get Catholic books into the public library or its branches, if they exist in the neighborhood. It can further arrange to keep books in circulation after they have been introduced. Public librarians are, as a rule, well disposed, but they buy books for use. The success of a librarian is judged at the end of the

[8] Scheuermann, *Unser Laienapostolat*, p. 16, says that the spread of the parish paper was one of the first tasks of the Apostolate in a parish of 12,000 souls. It secured 700 subscribers in its first attempt.

year by the number of volumes in circulation. If the librarian is assured that a book will circulate, he will be willing to supply as many copies as there is a real demand for. Therefore, every time the Lay Apostolate can get its clients to borrow a Catholic book from the Public Library, it furnishes another reason for the increase of Catholic books in the library. If the librarian sees that the work is being carried on systematically by the Lay Apostolate, and that there is a real demand for the books it recommends, he will be willing not only to buy more books, but also to construct the Library's catalogue so as to show what Catholic books are in the Library. This way will be cheaper for Catholics, and it gives better service and a larger selection than if the parish maintained its own library. Catholic taxes help pay for the public libraries; and with a little organized effort we can make them serve our cause better than we can do independently. There is a limit to separatism, and in the matter of libraries, the experience of parish libraries has evidenced it. They flourish for a time and then gradually die.

The Lay Apostolate can be a veritable information bureau for the diffusion of Catholic social thought and practice throughout the parish. It will know the resources of the parish and the Church of the city; and it will have at its command exact information. When, as is often the case, there are civic movements within the parish district, or which interest the parish, the parish priest can send a worker of the Lay Apostolate, who knows the Catholic situation, to speak for the Catholic interests. Often a playground can be won for the district, harmony and fellowship established or maintained with social centers, settlements, political organizations, and civic movements, etc. Thus coöperation is possible with social agencies, community chest drives, census-taking agencies, health campaigns, clean up and paint up campaigns, anti-tuberculosis work, etc.

The Lay Apostolate will also be a means to find out what

the sectarian agencies are doing in the parish. Some of these agencies maintain settlement houses, clubs, and schools, etc., to which Catholics have admittance and the use of the various devices for recreation, etc. The Lay Apostolate, in its survey of the parish and its connection with the individual families, will be able to account for any parish members who are frequenting or using these agencies, and can adjust them to the use of Catholic clubs, gymnasia, etc., if such exist. Further, it can be on the alert in all movements in which such agencies partake, and through its own membership in such movements see that no policies of favor or proselytization are undertaken. Thus by coöperation it can often prevent disagreeable occurrences, and at the same time represent the Catholic thought and practice in the movement.[9]

[9] The resolutions of *The Catholic Union of Ohio* present some programs of Catholic Action, thought and practice, which exemplify the kind of work the Lay Apostolate can do under this heading. For a copy of these resolutions, write to Mr. Jos. M. Kaelin, 386 Thurman Ave., Columbus, Ohio.

PART III

THE WORKERS OF THE LAY APOSTOLATE

Introduction

Since the specialized work of the Lay Apostolate is truly an Apostolic charitable service, it is evident that the success of its program depends on the forces which it employs in the parish. Hence the question arises: What forces should the parish priest enlist in this service? or, in other words, how should the Parish Lay Apostolate be organized? The question suggests four elemental points for consideration: (1) the actual situation relative to the use of lay forces in church work in America; (2) the form of organization which the Lay Apostolate should have; (3) the professional requisites of its workers; (4) the schooling of the Apostolate.

CHAPTER I

NON-CATHOLIC LAY FORCES

I. Non-Catholic Thought

The non-Catholic churches are using lay help in church work on a large scale in the United States. Every field of church endeavor, whether it is in parish work, child work, young people's work, home and foreign work, or correctional work, etc., has incorporated lay help as an essential factor in its activity, in order to produce, change, or adjust the social ethical organization and procedure of its members to the ends and purposes which it has in view. It is true, that it is a part of the Protestant system of theological thought to give laymen an essential part in the work of the Church. But it is also true that non-Catholic church thought has done a great deal to enlighten the understanding and arouse the conscience of its constituents to the necessity of realizing in experience and life the New Testament standards of brotherly love and service. The professors at American Protestant theological schools have contributed a positive service to this tendency. They realized the needs of the time and attempted to meet them by giving Christianity a social ethical interpretation. Thus, in 1879, William J. Tucker, who later on became president of Dartmouth College, gave up the pastorate of Madison Square Congregational Church, New York City, to accept a professorship at Andover College with the definite purpose of training future ministers to meet the new human problems growing out of working-class needs and strivings. "There he sought to equip the missionary spirit, characteristic of the seminary, with the means for meeting the ultimate challenge of duty in the terms of human service." [1] In 1885 Professor Tucker

[1] Woods and Kenedy, *Settlement Horizon*, p. 40.

established the custom of sending a graduate of his seminary abroad to study new forms of church work; and the report of the first holder of this fellowship gave the description of the beginnings of Toynbee House and Oxford House, English social settlements.[2] In 1890 Robert A. Woods was sent as a representative of the seminary and lived for six months at Toynbee Hall. He gave the results of his studies in a course of lectures at Andover and later published a volume on the English Settlements.[3] Thus Tucker in 1892 prepared the way for the founding of Andover House, Boston (since 1895 called the South End House) under Mr. Wood's direction.[4]

In the middle of the eighties, Francis G. Peabody began to offer courses in social ethics to undergraduate students at Harvard College with a view to making the burning questions of the time part of a liberal education. His well known book, *Jesus Christ and the Social Question,* grew out of these lectures.[5] In 1892 Graham Taylor occupied the first chair of social ethics at the Chicago Theological Seminary, where he is still active as a professor and headworker in the "Chicago Commons," a social settlement.[6] The Union Theological Seminary, of New York, offered courses of instruction which led its graduates to establish the Union Settlement in New York City.[7] Felix Adler, trained as a Jewish rabbi, in 1876 organized the Society for Ethical Culture and gathered about him a group of men who, although detached from religion by scientific doubt, wished to learn, teach, and courageously apply the most significant ethical meaning of American life.[8] This movement led to the founding of the Hudson Guild Settlement, in 1895.[9] The missionary thought and spirit of Amherst College, Mass., "fused

[2] *Ibid.,* p. 48.
[3] *English Social Movements,* N. Y., 1891.
[4] Woods and Kenedy, *op. cit.,* p. 49.
[5] Published by the Macmillan Co., N. Y., 1918.
[6] Woods and Kenedy, *op. cit.,* p. 40.
[7] *Ibid.,* p. 50.
[8] *Ibid.,* p. 40.
[9] *Ibid.,* p. 41.

with the new philosophy of human relations," was the mental and spiritual background which equipped Stanton Coit for his work of introducing the Social Settlement movement into the United States.[10] In the second quarter of the last century the Unitarian movement, under the leadership of William Ellery Channing, gave Joseph Tuckerman, after twenty-five years of parish life, the inspiration to take up the work of a city missionary among the Boston poor under the title of "missionary at large." Thus he became a forerunner of the charity organization movement in America by applying new aims and methods in his charity service.[11] The Association for Improving the Condition of the Poor, known as the A. I. C. P., grew out of Protestant charity and was the great American charity organization from the 40's to the 70's.[12] The Rev. S. H. Gurteen, an Episcopalian minister of Buffalo, N. Y., who had formerly been associated with the charity organization society in London, in December, 1877, launched the Buffalo Charity Organization Society, which opened the way to the charity organization movement in the United States.[13] Practically all Protestant theological schools now have courses in social ethics, which seek to interpret ways and means, thought and practice in making Christianity vital in the lives of its adherents.[14] This tendency to interpret and apply Christianity socially has led some of the more prominent Protestant denominations to organize some excellent lay movements.

II. The Methodists

The two most important lay activities operating in many of the 48,563 local Methodist churches in the United States

[10] *Ibid.*, p. 41.

[11] Cf. Peabody, Unitarianism and Philanthropy, *Charities Review*, Vol. 1895, p. 26, for the work of Channing. Cf. Watson, *Charity Organization Movement*, p. 70 sq., for "The Contribution of Joseph Tuckerman."

[12] Watson, *op. cit.*, pp. 76 sq., "The A. I. C. P. Movement."

[13] *Ibid.*, pp. 179–186, "The Buffalo Society." Gurteen's contribution to our literature, *Handbook of Charity Organization*, had a great influence in its day. It was published in Buffalo, in 1882.

[14] Kelly, *Theological Education in America*, pp. 131 sq.

are the Epworth League and the Methodist Deaconess Organization. The Methodist Church membership is over seven million. [15]

1. THE EPWORTH LEAGUE

A. Description

The Epworth League, organized at Cleveland, Ohio, in 1889, purposes to develop "the highest New Testament standard of experience and life in young people, who are members and friends of the Methodist Episcopal Church and of training them in practical forms of Christianity and service." It has four departments of work. [16]

1. Department of Spiritual Work. This department seeks to serve the vital spiritual needs of young people. It holds a weekly devotional meeting, at which practical problems of life and faith are discussed under the leadership of the pastor. It seeks to enrol young people in "The Morning Watch," wherein they sign a covenant to set apart at least fifteen minutes a day, preferably in the morning, for quiet meditation and communion with God. Its active evangelistic endeavor is its "Win-my-Chum" campaign, whereby it hopes "to introduce the Great Comrade to our friends," *i. e.*, bring all young people to the knowledge and service of Christ. [17] It further organizes, trains, and interests young people in systematic Bible study, institutes classes for them, instructs in doctrines, polity, history, and present activities of the Methodist Episcopal Church, plans revival meetings, outdoor and cottage services, conducts services for special classes, such as railroad men, gives lectures, etc. [18]

2. Department of World Evangelism. It instructs young people in the mission activities of the Methodist Church. It organizes mission study classes, circulates mission litera-

[15] *World Almanac,* p. 360.
[16] *Constitution of Local Chapter of Epworth League,* Chicago, art. 4.
[17] *Manual for Win-my-Chum Campaign.*
[18] Pamphlet: *First Department Work.*

ture, cultivates habits of prayer for World Evangelism; its motto is: "The world for Christ in this generation." [19]

3. The Department of Social Service arranges for the systematic visitation of the members of the League, the sick, aged, and newcomers; it promotes study clubs, social surveys, charities in the neighborhood, "community consciousness of the necessity for prohibition, temperance, moral reform, and the enforcement of law," social purity work, distribution of literature, citizenship movements, industrial schools, employment bureaus, and nurseries, etc. [20]

4. The Department of Recreation and Culture seeks "to quicken the intellectual and social life of its members and the community," through libraries, reading rooms, night schools, lectures, literature, and athletics, etc. [21]

B. Organization

The work of the League is carried out by its officers and members; it has a president, four vice-presidents, a secretary and treasurer, who are laymen. These officers constitute the "Cabinet." They adopt the program of service and assign members to various departments. "Each group thus becomes the departmental committee, with the vice-president as chairman. This gives each member a feeling of definite responsibility for the success of his department." [22]

C. Evaluation

The high purpose and noble spirit of the Epworth League, which it strives to realize, is indeed worthy of commendation. Further, its attempt to answer the practical problems of life and faith for its young people and to train them for

[19] Pamphlet: *The Why and How of Mission Study.*
[20] Cf. pamphlet: *Self-Starters for Third Department.*
[21] Cf. pamphlet: *Finding the Facts in any Community.*
[22] *Guide for Organizing an Epworth League,* p. 17.

Christian activity through prayer, evangelization, and work is a splendid tendency, needed in present-day Christianity and only too often wanting in practical expression. However, aside from this, the League has little to offer to the Parish Lay Apostolate. On the contrary, it has several elements which must be avoided. First of all, its organization has more of the character of an "*ecclesiola in ecclesia*" than of a church society. Its initiative, work, direction and management are directly under the authority of laymen. Its whole organization is but loosely connected with the official minister, the pastor. It has no direct orientation with the cure of souls, which the positive doctrines of Catholicism establish as essential to Christianity. This lack of intimate connection with the teaching and ruling body of the Methodist Church leads to a "holier than thou" attitude among its laymen, which has expressed itself only too plainly in Methodism, and made itself felt in American social life in the various social reforms which the Methodists have undertaken, or contributed to, such as prohibition. [23] It tends to mould all men, at least externally, to its own lay concepts and interpretation of Christian life. The service of the Epworth League has a tendency to produce, change, or adjust the social ethical organization and procedure of the individual to its own individual Epworthian notion of what that social ethical organization and procedure should be. It fails to see and consider the objective and positive social ethical organization which the Church presents to its members in the parish association, which is essential to right Christian action. It is an object lesson to the Lay Apostolate to avoid subjectivism and adhere always to the thought and will of Catholic Authority.

[23] Thus Deats Pickets says: "It isn't a problem of drunkenness; it is a problem of drinking. Alcohol in any amount hurts you." (*Is Moderate Drinking Injurious?* No. 77, p. 1; cf. also no. 106), *A Few Important Points in Regard to Prohibition,* and no. 107, *What a Break-down of the Law Would Mean.* All three are pieces of personal thought put out as Methodist propaganda by its Board of Temperance, Prohibition, and Public Morals, 100 Maryland Ave., N. E., Washington, D. C.

2. DEACONESSES

A. Description

The Methodist Church has also an organization of deaconesses, founded in 1887 to help in its work. They constitute no religious congregation in the Catholic sense, but are an association of women under the direction of a committee, known as Conference Deaconess Board. An applicant first attends one of their schools, and after not less than two years of service as a probationer, she is eligible for license, dedication, and membership in the Conference. No vows or formal consecration are made, although the deaconess is expected to serve as such for life. But a deaconess, for a good reason, may leave at any time. They wear a special dress and are divided into several classes: the church deaconess, who assists the parish minister; the nurse deaconess, who works in hospitals and institutions; the deaconess teacher, who gives instruction in Methodist schools; the deaconess social worker, who does social service for Methodist institutions. The parish deaconesses receive a two-year course of training, and the deaconess nurses a three year course.[24] The course of study embraces Bible reading, the history of Methodism, missions, religious education, domestic science, sewing, dietetics, sociology, ethics, physical culture, medical lectures, home nursing, athletics, and music.[25] The deaconess movement has over a thousand members.

The parish deaconess occupies a very important position, namely, that of "an assistant to the pastor" of the local church. She visits the sick and the aged; she invites strangers to the services, wins the children to the Sunday school, is a leader of the young people and helps the pastor in making a thorough canvass of the entire constituency belonging to his church.[26] Clubs, classes, mothers' meetings, and im-

[24] *Dorcas Institute, Cincinnati,* 1925, p. 3.
[25] *Ibid.*
[26] *Would you Like to be a Deaconess?* p. 5.

migrant welfare, are part of her work. "It falls to the deaconess to connect up the church with that part of the neighborhood which needs the ministry of the church." [27]

Deaconesses are doing full-time service in sixteen parishes in Baltimore, in six in Detroit, in six in Jersey City, in seven in Newark, N. J., in twenty in New York City, in seven in Philadelphia, in five in Cincinnati. [28]

B. Evaluation

The Deaconess movement is not large. It seems that its quasi-religious character is its drawback. This character limits and circumscribes its possibilities of service in Methodist parishes. For as such it has little appeal. Few Methodist women want to bind themselves for life with a religious association. It has mustered but a thousand women for its cause. But the movement beyond doubt has the right tendency. It is an expression of the Methodist conviction that the needs of the times demand that the pastor be assisted in his ministry, by trained workers. Its significant feature, therefore, which is of value to the Parish Lay Apostolate, is that it recognizes the need of such help, and in order to meet this need, has trained and equipped a body of women with spiritual and technical schooling to carry on the specialized work of helping the pastor in his ministry. The spiritual and technical training are the two elements of value which the Lay Apostolate must consider in this organization if it wishes to be abreast with current social ethical thought.

III. The Presbyterians

A. Description

The most significant lay activity in the Presbyterian Church is its Neighborhood House Movement. It is de-

[27] *A Deaconess, Why Not?* p. 6.
[28] *Directory of Deaconesses,* 1926, pp. 39–76.

scribed as " a form of Christian service carried on in a building or group of buildings especially erected or adapted for neighborhood service, with a staff of workers, some of whom reside on the settlement basis in the house or neighborhood, and with a program of activities developed in response to neighborhood needs and not limited to any particular constituency. The Neighborhood House provides for a committee of management or board of directors responsible for oversight and conduct of the work." [29] The Presbyterian Church operates thirty such houses in the United States. [30]

The purpose of these houses is to bring the Presbyterian Church in touch with "the deep human need of our foreign and polyglot communities. Where as many as a dozen different nationalities live together in one neighborhood, it is clear that any effort to minister to so many groups through a foreign language church would be attended by great difficulty. Aside from this matter of language, most of these immigrants maintain at least a nominal loyalty to the Old World faiths; Roman Catholic, Greek Catholic, and Orthodox, with their familiar, picturesque, and vivid services. Our American Protestantism is not at the outset greatly interesting nor acceptable to such immigrants. It is as foreign to them as their Old World religion would be to us. Meanwhile the streets of our cities and industrial towns swarm with children, boys hang around the corner waiting for something to turn up, and in the home of the workers each new day brings some new problem. To help these thousands of foreign-speaking people and their children make their adjustment to America is the first concern of the Neighborhood House; and to help them realize here a religion which has to do with every department of life." [31]

[29] Wilson, *Thirty Neighborhood Houses*, p. 12.

[30] Three in Buffalo, one in Calumet City, Ill., one in Caspian, Mich., one in Chicago Heights, two in Detroit, one in Dupont, Pa., one in Erie, Pa., one in Gary, Ind., one in Lackawanna, N. Y., one in Milwaukee, Wis., seven in Chicago, one in Cleveland, one in Clinton, Ind., six in New York City, one in San Francisco (*op. cit.*, p. 3.)

[31] *Op. cit.*, p. 3, where William J. Shriver, Director of the Department of City Immigrant and Industrial Work, makes this statement.

This declaration shows a bold proselytizing endeavor. The religious character of the communities, in which these houses are located, is as follows: twenty-two houses are in predominantly Catholic neighborhoods, three in Jewish, two in Protestant, one in Eastern Orthodox, two in neighborhoods made up of Socialists.[32]

The various houses offer activities in boys' and girls' clubs, Sunday schools, religious services, athletics, domestic service, kindergartens, library, music, story hours, playgrounds, folksong, dancing, civics, English, clinics, baths, movies, nurseries, and visiting of families. [33]

The work is carried on by a staff of full-time, part-time, and volunteer workers. There are in all 82 full-time workers, 27 per cent of whom are men, and one-fourth have had special professional training, and carry on the supervision and management of the houses. The part-time workers do special work, such as conducting classes in sewing, singing, etc. Twelve centers had 278 volunteers. The experience of the houses is that "careful supervision, a worth-while job, work suited to the ability and interest of the volunteer, increase of responsibility, as he proves capable, and the opportunity to feel a vital part in the whole task, will develop a splendid volunteer worker." [34]

B. Evaluation

The Neighborhood House has demonstrated its usefulness in social work. Catholics have entered the movement and now operate a large number of houses. [35] It is evident, then, that there is no question of challenging the right of the Presbyterian Neighborhood Houses to exist. The Presbyterians have a right to express their convictions in such work. But where such houses are conducted for proselytizing purposes, they change a purely natural institution of help and

[32] *Ibid.*, p. 18.
[33] *Ibid.*, p. 47, chapter on activities.
[34] Wilson, *Thirty Neighborhood Houses*, p. 36.
[35] *The Directory of Catholic Charities* lists close to 100, pp. xlv–xlvii.

welfare into an instrument of religious propaganda and therefore merit condemnation for using unethical, nay, perfidious practices. In this respect the Presbyterian Neighborhood Movement has indeed been unfortunate in the motive and purpose which Wm. P. Shriver assigned to it, as quoted above. We can hardly believe that the Presbyterian Board of National Missions wishes to achieve such a purpose by this movement. Yet since Mr. Shriver is the director of its department of City, Immigrant, and Industrial Work, he must be recognized as the official spokesman of the movement, and his utterances accepted in the light of his position. His words give a proselytizing purpose to the movement, and as long as they are allowed to represent its purposes, the whole movement is vitiated by an unethical and unchristian aim.

Father Moore, Director of the Department of Social Action of the Catholic Charities of the Archdiocese of New York, has found it necessary, because of existing practices in some settlement houses, to draw up a code of ethics for non-sectarian Community Houses in their relation to the Catholic parish.[36] The last item of this code reads: "We further respectfully recommend that associations under sectarian or denominational auspices, if these activities are open to those affiliated with the denomination from which they derive their support, be conducted with care to avoid a weakening of the original denominational adherence of those participating."[37] This code summarizes an address delivered at the Cleveland Settlement Conference, May 25, 1926, and endorsed by the United Neighborhood Houses of New York City a few weeks before. Its principles "are not the product of a single philosophy, nor the emanation of denominational adherence. They are not untried."[38] Therefore, in the light of the reasonableness of this principle,

[36] *Catholic Charities Review*, Vol. X, Sept., 1926, art. "The Non-Sectarian Community House and the Parish," pp. 253–57, delivered as an address at the Cleveland Settlement Conference, May 26, 1926.
[37] *Ibid.*, p. 257.
[38] *Ibid.*

its practice by Catholics and its endorsement by the associations mentioned, the Presbyterian Neighborhood Movement must adjust the purpose of its houses to this ethic, or stand condemned by some of the most reasonable workers and by Christian leaders in the work, as following unethical practices. For proselytization and weaning away its clients from the faith of their fathers through the activities which their houses offer, such as utilizing gymnasium, sewing-classes, etc., can be characterized by reasonable men "only as damnable knavery, as the prostitution of things good in themselves to shocking misuse, as spiritual rape of the innocent." [39]

Aside from this ethical aspect, the movement has two features which are of value for our study. It shows the necessity of full-time trained workers to direct and manage the activity of the Neighborhood Houses. Further it shows that volunteer workers can be utilized for exceptional service in carrying on a varied yet planned program of specialized work for the adjustment of social ethical organization and procedure. Its experience and practice are in so far useful for the Lay Apostolate.

IV. The Baptists

A. Description

The Baptists, like the Methodists, are seeking to vitalize their message of Christianity among their eight million adherents through lay activity in 62,000 local churches. [40] They founded in 1845 the American Baptist Publication Society to study the problem of guiding the thought and training the conscience of the people of its local churches. [41] The society has issued much literature on lay help; its

[39] *Ibid.*

[40] *World Almanac,* p. 360.

[41] Cf. *Handbook of Social Resources,* pp. 9–10. The offices of the Society are at 1701 Chestnut St., Philadelphia, where literature can be obtained. Bulletin 1, *A Social Service Catechism,* explains the Baptist idea of social service.

most significant pamphlet for the present study is "The Social Program of the Local Church," [42] which recommends the following items: The local church under the presidency of the pastor, should form a "social service committee, which should have the general direction of its social activities." [43] Its membership should include representatives of the deacons, the men's brotherhood, the Bible school, the women's society, and the young people's societies. [44]

The committee is to foster social education by spreading the knowledge of Christian life in its sources, ideals, development, and growth; [45] of Christian doctrine dealing with the church, history, faith, work, missions, city, and social service. [46] It should study the needs of the community, its population, church life, education, recreation, health, housing, industry, charity, vices, courts, jails, morals, and city administration. [47]

After the facts are gathered, workers should be enlisted. It should find "a task for every worker and a worker for every task." [48] It distributes a form entitled "Enlistment for Service," which notes twenty-six forms of service. It makes an effort to enlist every man, woman, and young person for some specific service. Those who enlist are grouped into classes for study and action. Their work is unified through the "Social Workers Conference," which pools the united wisdom, thought, judgment, and action of all. [49]

B. Evaluation

The Baptist program of social service is admirable, but it is impossible to ascertain the extent to which it has been

[42] Folder No. 4 of the Social Service Commission.
[43] *Ibid.*, p. 3.
[44] Bulletin No. 30, *The Brotherhood Program,* outlines the work of this society. Also the pamphlet, *The Brotherhood in Action.*
[45] Owen Brown describes the work of Bible teaching in *Adult Bible Class Organization.*"
[46] Folder No. 4, pp. 4–5.
[47] The pamphlet, *Adult Class Activities,* outlines what members can do.
[48] Cf. Folder No. 4, p. 9.
[49] *Ibid.*, p. 11.

applied in practice. A letter to the Society brought an expression of regret from the Director of the Social Education Department, saying that no details on the operation of lay work in the local churches could be given.[50] The reason given is that "the Baptist Church recognizes the independence of the local organization and each church works out its plan of activity independently." The program, therefore, has inspirational and educational value only.

However, there are some significant features which are of special value to the Lay Apostolate. The fact that the Baptist program recognizes the need of informing the mind, arousing the conscience, shaping the convictions and determining the ideals of the people, and of gathering and interpreting the facts on community life through volunteer lay social service, is important. However, it has small place for the professional worker. Only a few Baptist churches have such workers. The great majority are unsalaried volunteers. This, too, is of value to the Lay Apostolate, since it corroborates our own experience that we can enlist volunteers and train them for this kind of work.

V. The Protestant Episcopal Church

A. Description

The Protestant Episcopal Church uses lay societies to foster service for the missions, social work and Christian education in its 83 dioceses with 8,324 churches and over a million souls, served by 6,075 ministers.[51] These lay societies are: the Women's Auxiliary, which is said to be doing "an enormous amount of work in local parishes;"[52] the Brotherhood of St. Andrew, which has been organized

[50] Letter dated February 26, 1926.
[51] *World Almanac*, p. 360.
[52] Letter to writer, dated Dec. 23, 1925.

for service in the three fields mentioned above; [53] the Girls' Friendly Society with about 60,000 members, and the Young People's Society, all of which do social work.

The type of work which these societies perform consists in distributing literature on the missions, doing social service, giving Christian education, calling attention to State and Federal legislation, organizing parish social activities, such as clubs and athletics. The National Department of Religious Education has worked out a very extensive scheme for training teachers and publishes textbooks for a complete course under the name of the "Christian Nurture Series." [54] These books are widely used, but are not obligatory.

B. Evaluation

The Protestant Episcopal Church regards its existing societies as forces to deliver its message. It seems that this is the only way which it can pursue; since its organization allows for independent parish action, no detailed picture can be had of what its societies are doing in the various parishes. For their organization, as Rev. Charles Lathrop, executive secretary of its National Department of Christian Social Service, wrote the author, "makes it extremely difficult to give definite, clear-cut statements, because dioceses vary, and parishes within the diocese vary in their methods." But the interesting and worth-while feature is that its societies are reserves from which it draws volunteer workers. This practice is similar to our own since our existing societies also supply help for all our undertakings and endeavors. The Lay Apostolate can, therefore, utilize this experience in its organization.

[53] Cf. A. Preuss, *A Dictionary of Secret and Other Societies,* St. Louis, 1924, pp. 76 f.

[54] Letter quoted above, no. 52.

VI. Other Protestant Churches

Other churches, such as the American Unitarian,[55] the Christian Church,[56] the Congregational Church,[57] the Evangelical Association[58] the Reformed Church,[59] the United Lutheran,[60] the Seventh Day Adventists,[61] the Universalist Church,[62] also employ lay help in making a social application of their creed. However, the lay work of each of the local churches is lost in a whirl of individualization. It has such a distinctly local organization and setting by reason of the autonomy of the local church that it is impossible to get a fair idea of what is being done. No one church has developed any one permanent type of lay service to help the local minister which has won recognition and adoption by a large number of others. This situation has led all these churches to organize national boards, commissions, departments, and committees of social service. They hope through these instruments to acquire some type of social service in line with their tenets and to secure some unity in their work. But in this capacity their function is dependent on the local church. The national organizing society must adapt its written and personal advice, program, surveys, and conferences to the will and wish of the local church. As a consequence, no large movement has grown out of these national departments, which help the local minister in his service to his neighbor in need. However, one result seems clear, namely, that the national bodies serve excellently to direct, guide, foster, and interpret the work of the local church.

[55] *Handbook of Social Resources*, p. 57.
[56] *Ibid.*, p. 84.
[57] *Ibid.*, p. 92.
[58] *Ibid.*, p. 126.
[59] *Ibid.*, p. 251.
[60] *Ibid.*, p. 287.
[61] *Ibid.*, p. 267.
[62] *Ibid.*, p. 289.

VII. The Salvation Army

A. Description

The Salvation Army claims to be a non-sectarian Christian organization. It was founded in 1865 by William Booth to preach the Gospel to the masses, to help the needy without respect to color, age, nationality, or creed, and to work for the salvation of the unchurched. Although Mr. A. Shirley and his wife, English immigrants, had held Salvationist meetings already a year before, the Army was officially introduced into the United States by Mr. Railton, sent out by English headquarters, in 1880.[63] Its government resembles a military system with territorial headquarters, which organize corps and outposts. Its officers have military titles, as general, commander, commissioner, colonel, officer, etc. Mr. William Bramwell Booth, the oldest son of William Booth, has been the "General" of the Army throughout the world since 1913, and Evangeline C. Booth is commander of the forces in the United States. For administrative purposes, there are three territories, with headquarters, respectively, in New York, Chicago, and San Francisco. The territorial officer is fully responsible for all branches of the work within his territory.[64]

The work done covers the provision of food and clothing for the poor, fresh air camps, legal aid, convalescent homes, free drug dispensaries, industrial homes, workingmen's hotels, rescue and maternity homes, settlements, day nurseries, inquiry departments for the location of lost persons, employment bureaus, etc.[65]

The Army has 1,325 field corps and outposts; 4,090 field officers, 16,298 local officers, 84 hotels for men, 14 young

[63] Classen, *Salutismus*, pp. 70–71, and *Handbook of Social Resources*, pp. 262–264; also *Salvation Army Year Book*, 1927, pp. 69 ff.
[64] Cf. *Year Book*, p. 69.
[65] *Handbook of Social Resources*, pp. 262–64; *Year Book*, pp. 69–70.

women's boarding houses, 100 industrial homes, 8 children's homes, 31 rescue and maternity homes, 13 slum posts and nurseries, and 10 hospitals and dispensaries.[66]

Applicants are received between the ages of eighteen and thirty-five for officer service. "After their application forms are filled in, proper backing received and passed on, they are admitted to one of the training schools, and serve a term of ten months' intensive training, when they are commissioned as officers and sent out to different posts." [67] Officers receive remuneration for services; but no one else.

B. Evaluation

The Salvation Army embodies some very remarkable and apt features for lay activity in religious work. It is in reality what its name implies, a militant aggressive type of lay Christianity.[68] It is "a force of men and women knit together in holy love and fellowship for the purpose of inducing mankind to submit to God and embrace salvation provided for them in Christ." [69] It wants to save souls,—not merely the souls of those better-off, but also those of the spiritually and physically "down-and-outs," the destitute, the estranged, the sinner, the fallen, the isolated, the unchurched, those who live in the congested districts, tenements, and slums, where joy often flees the inner man and where right living is often impossible and generally rare. But it does not wait for them to come to it; it goes and seeks them. It seeks out the substandard individual and individualizes its treatment of him. Its objective is the essential doctrine of Christianity, the rebirth, regeneration, and renovation of the individual. General Booth saw that to help the fallen, the down-trodden, the hungry, and the sinner

[66] *World Almanac,* p. 364.

[67] Letter from Colonel Arthur Brewer, Field Secretary, New York, January 26, 1926; cf. *Year Book,* pp. 17 and 21.

[68] The *Salvation Army Year Book,* p. 15, says: "Perhaps the distinguishing principle to which, above all others, the Salvation Army gives practical emphasis, is *aggressiveness* for Jesus Christ—concisely expressed by the Founder in the words, 'Saved to Save.'"

[69] *Special Information about the Salvation Army,* Officership, p. 1.

to salvation, it was necessary first to relieve his social and physical needs. He therefore embedded into the very constitution of the Army the principle that it should first change the unpropitious circumstances which cause the individual's plight, then create in the helpless and sunken creature a desire to escape from his subnormal social condition, and to provide the means for doing it.[70]

This was a fine stroke of practical wisdom and organization on the part of General Booth, who created in the Salvation Army a basic psychology and practice absolutely necessary for the conduct of such work. Together with his teaching and practice and that of his co-workers, it developed a fund of social experience, as the common property of the Army, which furnishes a positive understanding and insight into the social situation and personalities of substandard people. It led the Army to know the community in which it was working, as the book, *In Darkest England,* and the periodical, *The War Cry,* reveal. Further, when its workers sought out the subnormal, they were at least partly equipped to diagnose the actual social situation and personality of each client and to devise a treatment which helps the individual out of his social and physical needs and opens the way for spiritual treatment by the Army. Such work, as Msgr. Pohle points out, "rests on deep psychological and practical experience and deserves the widest recognition and imitation." [71]

Another point is the use of women in the work of the Army. The Army understands how to make use of the natural endowment of woman, especially her native power to sacrifice herself in the service of others, and her deep religious intuitions. This sacrifice and service and religiousness of the women has brought forth fruit in the Army when its man-power was helpless. One needs but point to the work for the fallen women, the prostitutes, and to the aggressiveness of the women in their campaigning and

[70] *In Darkest England,* p. 85.
[71] *Meine Meinung über die Heilsarmee,* Berlin, 1912, p. 13.

collecting, so familiar a sight in the restaurants, cafés, and on street corners before Christmas. The women have been a great moral and economic influence in developing the work of the Army.

Three features of the Salvation Army recommend themselves to the Lay Apostolate. First of all, its aggressive spirit in seeking out poor and substandard individuals; secondly, in the words of modern charity, its work of producing, changing, and adjusting the social ethical organization and procedure of its clients to their physical, social, and spiritual welfare; and thirdly, the use of women in the work. These features are worthy of imitation and adoption.

VIII. Jewish Welfare Work

A. Description

The Jews of America are striving to meet the religious, philanthropic, and cultural problems of their three and a half million people through organized and voluntarily supported lay agencies. "The number of the organizations is tentatively put at thirteen thousand. More than thirteen million dollars was spent by American Jewry in 1924 for social service activities of various kinds." [72]

The National Council of Jewish Women is one of their best types of lay activity. It has a membership of 50,000 women "of every phase of belief," who "express their Judaism in terms of service to their community and their country." [73] It has a large program of work, including an Anti-Defamation League,[74] work for the blind, for the community, for the deaf, for education, for Jewish women on farms, for immigrants, for public health, for religion, for social welfare and court work, etc. The work is carried on in 207 local sections, which maintain friendly visiting. Big Sister

[72] *Training School for Jewish Social Workers,* Announcement for 1926–27, p. 11.

[73] *National Council of Jewish Women. Tenth Triennial Convention,* 1923, p. 3.

[74] Cf. Preuss, *A Dictionary of Secret and Other Societies,* p. 52.

Leagues, schools for volunteer workers, social centers, homes for working girls, for delinquent girls, child welfare work, training schools for girls, visiting nurses, etc.[75] The greater part of the work is done by volunteers, although trained workers are also employed.

Realizing the magnitude of work done and the wide scope of Jewish activities, the National Conference of Jewish Social Service in 1922 authorized a special Committee to draft a plan of training which would school workers for these vast communal enterprises, and make it possible to administer them more effectively.[76] A plan of training was evolved and put into operation in 1924. It realizes the need of special training which gives the necessary indispensable knowledge,[77] trains in a sympathetic appreciation of the Jewish people,[78] how to adjust them to their environment,[79] how to tackle the distinctively Jewish problems,[80] and how to give students the best standards of social work.[81] The course covers a period of fifteen months.

B. Evaluation

Jewish charity work reveals some excellent features. First, it seeks to reach the American Jew in his local setting and to adjust his personality to the teachings and traditions of Judaism. The fact that it employs women is also significant. The success of the work is evidenced by the many undertakings now being carried on. Further the recognition of the need of trained workers, whose schooling leads them to understand American Jewry and its charity, and equips them to interpret it, shows how alert they are to their own needs and to the demands of the time. Jewish lay activity has three elements of interest to the Lay Apostolate: (1) it

[75] Report quoted (note 73), pp. 309–311.
[76] *Training School for Jewish Social Workers,* Announcement, 1926, p. 11.
[77] *Ibid.,* p. 12.
[78] *Ibid.*
[79] *Ibid.*
[80] *Ibid.*
[81] *Ibid.*

seeks to express a deep understanding of Jewish charity and its heritage to the Jew in his modern social setting; (2) it employs a society of women to carry on a great part of its charity work; (3) it has swung into line with modern scientific charity and is seeking to train workers for its local charity work. The Lay Apostolate must carry these elements into its own work.

IX. Non-Sectarian Lay Activity

A. Big Brother Service

There is a large and splendid array of non-sectarian charitable activities conducted by laymen and women in the United States. A few of them are: the Boy Scouts, the Girl Scouts, the Community Chest, the Red Cross, the Children Bureau, the Playground and Recreation Association, etc. The Big Brother and Big Sister work has been chosen for discussion, because it represents a movement of sixty thousand volunteer laymen and women "who are engaged in the work of salvaging young lives before it is too late." [82]

The Big Brother Federation was organized in December, 1904, and the Big Sister movement in 1911.[83] The purpose of both is to interest men and women of good will "in the welfare and improvement of children who have been arraigned before children's courts . . . and of any other children whose physical, mental and moral development has been hindered or endangered because of bad environment or other conditions." [84]

The members are called Big Brothers and Big Sisters because they take a brotherly and sisterly interest in their client. Their service to the child "aids him to get on his

[82] *The Ounce,* January, 1926, editorial page.
[83] *Handbook of Social Resources,* p. 65.
[84] *Ibid.*

own feet; to make a way for himself; to repay by his conduct and service such financial or material aid as he may have received." [85]

The Federation is made up of local organizations in the various cities. To form a local organization, the Federation advises the parties interested in the work to select a "Steering Committee" of three representative men, preferably a Catholic, a Protestant, and a Jew, and secure the endorsement of the movement by a list of prominent men. The community, which will be appealed to for help, will then follow such leadership.[86] The committee should then secure a capable executive, rent a temporary office, and choose a board of twenty-five directors. The election of officers should then take place: a president, a vice-president, a secretary, a treasurer, and a chairman of the executive committee. The president should appoint a committee to represent different parts of the community. Incorporation should then be applied for from the Federation. A financial plan should be adopted and a campaign for members organized. Churches and clubs should be asked for names. Those who apply are referred to the pastor of the church or the president of the club for recommendation. The membership committee then investigates the applications and reports them to the board of directors for acceptance. The elected are notified and advised that they will be given charge of a little brother in their neighborhood at the first opportunity.[87]

The data relating to the little brothers are obtained from charitable agencies. They are recorded on a card for each, and a copy is sent to the Big Brother, who is then introduced to the boy. Suggestions are sent on how to handle the boy, and a report is requested two weeks after meeting the boy. Information on recreational and vocational opportunities in the neighborhood is sent to the Big Brother. He

[85] Spalding, *Social Problems and Agencies*, p. 392.
[86] "Chronological Steps in Organizing Big Brother Services. (Mimeographed Sheet.)
[87] *Op. cit., loc. cit.*

is also advised on clinics, and churches, etc., and pamphlets on lying, irritability, labor laws, and venereal diseases are also sent. A monthly report is required for one year on the progress of the boy.[88]

Over 120 cities have Big Brother leagues. "During the past year the various Big Brother organizations in New York City alone helped 5,000 boys and throughout the United States and Canada about 50,000 were helped." [89]

B. Evaluation

The Big Brother and Sister organizations are fine pieces of correctional and preventive work. They evidence a splendid trait of our American men and women, namely, a cheerful willingness to lend a helping hand where it is needed, and to express a deep abiding love for the young, surrounded and often caught in the dangers of our growing and ever changing American civilization. They demonstrate that men and women can be won for the cause of producing, changing, and adjusting social organization and procedure in the interests of the physical, social, moral, and spiritual welfare of the individual in the community. The movement, therefore, is concrete evidence that man-power for this work is abundant, so that the Lay Apostolate will have little difficulty in gaining intelligent volunteers for its work. Further, the feature of personal contact, which studies the exact social situation and personality of each and seeks to diagnose the case, and on this diagnosis builds an adequate plan of treatment, shows that the Apostolate can and must do this same type of work. The Big Brothers have the advice and direction of the charitable agencies interested in the case to assist them in making a correct diagnosis and planning a right treatment. The workers of the Lay Apostolate have the advice of the parish priest, of trained workers, and also of the agencies named.

[88] Spalding, *Social Problems and Agencies,* p. 395.
[89] R. Sheldon, *Big Brothers for Better Boys,* p. 3.

X. Survey of the General Situation

The foregoing brief survey indicates the present-day trend in American non-Catholic churches and agencies in regard to lay activity in charity work. It shows that all are awake to the necessity not only of interpreting Christianity or their creed, or the purpose of their agency, in the terms of brotherly love, but also of making it meet the demands of the times. It reveals how all feel the necessity of creating large, splendid, and varied activities, which express in the experience and lives of their adherents the faith and charity that animates them. It reveals how all seek to produce, change, and adjust social ethical organization and procedure to the interests of their clients' physical, social, moral, and spiritual welfare. Some use their societies, some special workers, some establish neighborhood houses, and some develop programs for the local churches; one, the Salvation Army, is a child born of the times; the Jews use their women and trained workers; non-sectarian movements abound for special work. All are aggressive,—"up and doing" for their respective causes.

While not each and every effort merits full commendation, still we cannot but admire, respect, and praise the vast number of these men and women for their high motives of faith and charity. While the religious background of their motivation may not have the saving protection of the shield of faith, held aloft from Apostolic times to our day by priests and bishops in union with him who is the Vicar of Christ, still these men and women must be admired for not hesitating or faltering under the handicap of the few remnants of the true faith which they have inherited, but for going forward and seeking to help their ministers to establish the Kingdom of God according to their limited and faulty viewpoint, and, in this effort, have raised up mighty works, worthy of praise. We Catholics, as the possessors of the fullness of the faith, face a religious situation which challenges us to evaluate the rich resources of our lay faith and

charity and to marshal its forces and resources to express a "faith that worketh by charity," in order to produce, change, and adjust the social ethical organization and procedure of every individual in our parishes to the high standards of the Kingdom of God, as embodied in the Church, and to perfect thereby each brother in the Communion of Saints.

CHAPTER II

CATHOLIC LAY FORCES

I. In General

1. present situation

The present situation within the Church is not without parallel activities to those described above. The Church meets the needs of the time and expresses its deep understanding of the religion of Jesus by administering to the wants of her children. The fact that the Church of America is made up of immigrants and their descendants cannot be slurred over. This demotic fact essentially enters into any social interpretation of Catholicism in America. It makes it necessary for the Church to apply its charity first of all to its own brethren in those needs which are most compelling and pressing for the time being. As a consequence, a long list of splendid charitable achievements was created, which took care of the primary problems of poor relief, produced institutions such as orphanages and hospitals, developed activities such as settlements, social centers, clubs, and nurseries, and organized agencies such as charity bureaus, which met the needs of Catholics as they arose. The field is necessarily large, since the country is large. It extends over 101 dioceses, some of which have reached a high stage of charity development, whereas in others the dawn of charity organization is only just breaking in on the pioneer days. Up to the present time there are 59 case-working agencies which have organized their charity work and are perfecting it through diocesan bureaus of charity.[1]

[1] Cf. *Directory of Central Diocesan Agencies of Catholic Charities.*

2. PROFESSOR KERBY

The Rev. Dr. William Kerby, Professor of the Science of Charity and Sociology at the Catholic University of America, has had a great influence in the Catholic charity organization movement. As a professor, he has trained and instructed a large number of the priests who are now directors of our diocesan bureaus. His position and relations with many of our bishops qualified him to urge and advise diocesan charity organization. His vision of the work to be done, and his contacts and influence with charity workers throughout the land, enabled him to be of assistance in the organization of the National Conference of Catholic Charities. The literature from his pen, especially his book, *The Social Mission of Charity*, is an interpretation of the spirit and organization of Catholic charity as organized poor relief.[2] His thought and endeavor have centered in the organization of coördinating agencies, whose purpose it is to unite and supervise all charity work in the diocese. He is impelled by the thought that our Catholic charities suffer much from isolation, and "isolated work is wasteful." [3] This centralized work must be conducted by trained workers who have "become essential to the effective service of the poor." They must carry on the organization, supervision, and service of organized charity. They must guide, direct, and interpret the work to the volunteers, who "must always outnumber the paid workers." [4] In regard to parishes, he feels that "there is a tone of individuality about the average parish, which isolates its relief activities from close contact with other parishes." [5] He says that "one of the most important elements in the corporate life of a parish is the recognition of conditions within its lines that concern

[2] Cf. the Preface and Chapter IV, on the Spirit and Organization of Catholic Charity, pp. 161 sqq.
[3] *Ibid.*, p. 134.
[4] *Ibid.*, p. 135.
[5] *Ibid.*, 163.

the city as a whole and not the parish in particular." [6] He argues that "since the larger problems of social misery are problems of the community rather than of any section," the unity of all life makes necessary some kind of coördination.[7] He urges a policy of coöperation, a collective standpoint, an active coöperation of pooling resources and wisdom, and the development of agencies and activities that would develop the expression of the sense of the duty of the Church in respect to the claims of the poor.[8] Although he nowhere directly draws the conclusion that parish charity should be directed by a central bureau, much of his thought tends toward centralization.

Since Professor Kerby wrote his book, our diocesan central bureaus have multiplied several times, and our dioceses are awakening to the need of such organization. This has had the effect of organizing a great deal of our charity in the parishes. To that extent the work has been brought under organized supervision, which is necessary. But we have not developed a movement, wherein the charity of the parish has been organized to express, through the Apos-

[6] *Ibid.*, p. 178. Cf. Dr. Kerby's article, "The Obligations of a Parish Towards Its Poor" in *Ecclesiastical Review*, Jan., 1923, pp. 25–37, where he argues that poverty is a city problem rather than a parish problem, and offers a challenge to the Catholics of a city rather than to those of any parish (p. 29). The thought of the origin and causes of poverty plays too much of a rôle in Dr. Kerby's interpretation. It is true that these must be known; but the care of the poor is no process "from the top down"; no process which the city inaugurates of itself to cure poverty. The fundamental requisite of the cure of poverty rests on meeting the individual in his own situation. And for the Catholic poor, we may not slur over the fact of parish membership. The brotherly love of the parish brotherhood must express its charity to the individual, it must work from the bottom up; its parishioners must meet the immediate needs of the individual and then set about to remove causes, which may require the aid of the Church in a city and of the city itself. Perhaps it is because this viewpoint is not all prevalent, that we lack the proper parish charity organization, and "fail at a given time to bring to the service of the poor of a city the full strength of Catholic inspiration and zeal" (p. 29). Thus Dr. Kerby sees the effects of a lack of parish charity organization; but he fails to recommend any direct form of organization, by means of which the parish can fulfil its social ethical obligations to its poor.

[7] *The Social Mission of Charity*, p. 163.

[8] *Ibid.*, p. 180.

tolic service of laymen, the collective and communal life of the parish, as a help to the parish priest in his ministry to all substandard members. We have not yet inaugurated a general plan whereby the specialized Apostolic service of laymen lays hold on the parish process through charity in order to produce, change, and adjust its social ethical organization and procedure in the interest of the welfare of its members, according to the functions and purposes which the Church has set for the parish process. This basic element has to be inserted into the thought and embedded into the charity organization movement before we can express the fullness of Catholic societal thought, experience, and life.

3. DR. JOHN O'GRADY

The Rev. Dr. John O'Grady, too, has exerted a large influence in our charity organization movement. A former student of Dr. Kerby, he is now risen to the position of managing editor of the *Catholic Charities Review* and secretary of the National Conference of Catholic Charities. In this capacity he wields a large advisory and educational power in the charity organization movement throughout the country. He is often called upon to make surveys in various dioceses. One of his recent efforts was made in Cincinnati, where he advised, after investigation, the organization of all institutions of charity in a Bureau of Catholic Charities, which is to unite, coördinate, and supervise their work.[9]

A. Directory of Catholic Charities

One of his largest literary services is the *Directory of Catholic Charities in the United States,* which is the most significant survey of our Catholic charity work that we

[9] Cf. *Catholic Charities Review,* Vol. X, December, 1926, "Program for Catholic Charities in Cincinnati," pp. 367–373.

have.[10] A mere glance at its contents and a reading of the description of several of its institutions, agencies, etc., will reveal the extent of Catholic charity in America. To give but a few examples, the *Directory* lists over 500 hospitals, 312 orphan asylums, 117 homes for the aged, 120 boarding houses for women and girls, and over 325 recreational, social, educational, and relief agencies, whose personnel is for the most part volunteer lay help.

However, the *Directory* is wanting in an adequate enumeration of those charity activities which are organized to help the parish priest in his ministry by serving the needy, estranged, and fallen-aways, etc., of the parish. A great number of these could be added to the few that are mentioned. The compiler was undoubtedly handicapped by immeasurable difficulties; and in the question of parish charities he very likely had to deal with the supreme difficulty of obtaining adequate information from parish priests. Then too, our parish charity is but just awakening to its social responsibilities; and under the fluctuating conditions of our times, quite a number of movements have not as yet taken definite shape, or at least are still in their formative period, which makes reporting on them difficult.

B. Lay Participation in Catholic Charity

Dr. O'Grady also makes a strong plea for lay participation in Catholic charity. He presupposes the existence in each diocese of a central bureau directed by a priest, who is expert in charity work, with a well-defined program and trained workers to carry it out. He advises: "The first step toward securing lay participation in the central bureau of Catholic charities is the organization of an active board

[10] Published by the National Conference of Catholic Charities, Washington, D. C., 1922. Dr. Franklin Martin, Director General of the American College of Surgeons, stated that sixty-two per cent of all hospital beds in the country are in Catholic hospitals. (*Catholic Telegraph,* May 31, 1926.)

of directors." [11] These directors are to be no figureheads, but are to construct and pass on budgets, to decide major policies, etc., leaving the administration in the hands of the director of the bureau. To gain the support of the rank and file of our people, an appeal should be made through the parishes for volunteers who should then be schooled in the basic problems of charity work. "Every volunteer whom we interest becomes a missionary for broadcasting the message of organized Catholic charities." [12]

The essential feature of this plan is an attempt to develop and strengthen the work of the central bureau. It sees the necessity of a larger force of volunteer workers to carry on the work of the central bureau on a city basis. However, experience shows that wherever such lay participation is developed, it generally isolates its service from the parish process as such. That service is rendered along the lines of the central bureau, and not as a direct expression of the associational life of the parish. It would be more in conformity with the central organization of the Church if such participation were organized and developed into a parish charity organization. Parish service would then become an expression of the organized Catholic charity of the parish, the diocese, and the Universal Church. The central agency with its episcopal sanction could assume the supervision and coordination of the work, etc., as needed, and could obtain through the parishes such volunteers as it needs for its larger city program. The plan, as it stands, is top-heavy with centralization; it would be better balanced if it developed its lay participation through the decentralized unit of the parish charity organization, where, under a trained worker, its volunteers would be taught, nurtured, and perfected in charity and in the Kingdom of God and the Communion of Saints.

[11] *Catholic Charities Review*, December, 1925, p. 378.
[12] *Ibid.*, p. 381.

4. THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

A. Description

The great instrument to pool the united wisdom, learning, experience, and practice of Catholic charity is the National Conference of Catholic Charities.[13] It was founded in 1910, and much of its success, as has been said, is due to Dr. Kerby, its first secretary. It meets once a year to exchange views; it collects and publishes material on charity organization, problems and results; it develops standards and critical habits, and expands resources to meet problems; it encourages scientific charity literature. Its fourteen volumes of reports are the largest and most substantial section of our Catholic charity literature. It founded the *Catholic Charities Review,* which now has ten volumes and 2,000 subscribers. The Conference has developed during the last ten years into a great influence in our charity, improving standards in child care work, physical equipment, health and cultural work.

B. Comment

However, up to the present the Conference has developed no definite plan towards applying charity to the cure of souls. It is true that the St. Vincent de Paul Society, which is associated with the Conference, discusses some of these problems. But aside from the fact that the St. Vincent de Paul Society is face to face with huge problems of its own, such as the lack of young men in its ranks and the migration of good Vincentians from the down-town parishes to the suburbs, the work of the Society is mostly limited to poor relief. It seems to me the time has come when our discussions of charity must take a "cure of souls" orientation. We must consider the problems of charity which

[13] *Directory of Catholic Charities,* p. 41; see also the *Handbook of Social Resources,* p. 144.

face the pastoral ministry of the parish priest, and which only organized charity can help solve. The isolated immigrant, the estranged, the fallen-away, the minimum Catholic, the mixed marriage, those in moral danger, mission work, and propaganda work are as much objects of charity as are the poor in need of relief. These problems need be discussed and evaluated as charity, which helps the pastoral ministry of the parish priest. It is true that all charity must have this objective. But the emphasis here lies on the help which charity seeks to give the parish priest by helping him to develop in its clients the possibilities of the sonship of God and the brotherhood of Christ and its consequent relationships, which Jesus saw in all, wherefore He loved us and commanded us to love our brother as He loved us. Until the Conference plans a definite place for the study, discussion, standardization, and organization of such charity work in our parishes, a great gap will continue to exist in its organization as well as its viewpoint. In 1911, the year in which the Conference was founded, the German Charity League realized this problem and organized its Union for Charity Help in the Cure of Souls. Our German brethren have seen the necessity of such organization and the discussion of such charity in their national body and conference. We cannot afford to overlook the necessity of the work nor the example of our German fellow-Catholics. Our Conference must turn its attention to this specialized work and include it in its program.

5. THE NATIONAL CATHOLIC WELFARE CONFERENCE

A. Description

The National Catholic War Council was organized in 1917 for welfare work during the war, and in 1919 was reorganized under the title of "The National Catholic Welfare Council," which was changed to the above name in 1923. It seeks to unite, coördinate, and express nationally

the forces of American Catholicism.[14] It functions through an administrative committee of three archbishops and four bishops, which, in turn, operates through an executive department, which conducts the activities of the Conference and supervises and coördinates the work of the other departments. This department is a medium of communication, information, and action between officials and departments of the government on matters that affect Catholic interests and rights. It has created a Central Immigration Bureau with branches at the ports of New York, Philadelphia, and elsewhere; and it has obtained the official recognition of the government as a national agency for immigration work. A special phase of its work has been the care of Philippine students who come to America for a higher education. The Executive Department conducts campaigns against indecent motion pictures and anti-Catholic legislation. It has gathered records on Catholics in the late war, has established a library dealing with educational and sociological problems, publishes a *Bulletin*, issues pamphlets and books dealing with religious, social, and educational questions. The Conference has five other departments:

(1) The Department of Education serves as a clearing house of information concerning Catholic education, assists our system and institutions; connects our education with government education agencies; safeguards our educational interests; has published a directory of schools and colleges; and made several other studies.

(2) The Department of Press and Publicity has established a central Catholic news bureau.

(3) The Department of Social Action handles problems of industrial relations, civic education, social welfare, rural work, distributes literature, gives information, promotes better hospitals and asylums, fosters works of charity, improves rural life, has published several books, and made surveys in the New York, Pittsburgh, Newark, and St. Cloud dioceses. It has developed study clubs in various places and

[14] *Directory of Catholic Charities*, p. 42.

gives lectures on economic and social questions in seminaries and colleges.

(4) The Legislative Department seeks to safeguard Catholic interests in various States and in the nation by keeping in touch with the making of laws.

(5) The Department of Lay Organization seeks to coordinate the lay forces through the N. C. C. M. and the N. C. C. W., which have already been described.

B. Comment

The N. C. W. C. supplies the much needed unification of Catholic forces in America. It has safeguarded Catholic interests and rights on innumerable occasions. It has obstructed the movement to federalize all education; it has succeeded in securing a hearing and is growing in influence in American industrial relations. Its leaders have founded the Catholic Industrial Conference for Catholic employers and employees, which discusses and applies Catholic ethics to industrial problems. Its lay organizations are striving to knit Catholic men and women together in a united body.

However, its departments have busied themselves for the most part with national problems and large social questions. They have not as yet developed a program of service and action which will help the parish priest lay hold on the whole of his parish district, in order to produce, change, and adjust its social and ethical organization and procedure to the interests of the individual and of the Church. No general policy has been adopted to develop parishes as the links which make up the chain of the process of Catholic associated life, and to vitalize the thought that parishes are essential agencies which serve in unifying and expanding the influence of the deep Catholic understanding of its message and of its work in our times. Little action has been undertaken to arouse, inspire, and direct Catholic consciousness to accept its responsibilities in the parish and to express its brotherly love and its consequent relations in experience

and life. One cannot pass over the fact that the Church is organized on the basis of parishes. The various departments of the Conference cannot, therefore, in their scheme of uniting and coördinating the forces of American Catholicism afford to overlook its most fundamental force, the associational process of the parish. It is true that they cannot organize the parish into a form other than it has. But they can be of great service to strengthen it with their equipment in men, means, opportunities, skill, science, and technique. They can render a distinct service in the field of pastoral theology and Catholic social ethics, which no single man could accomplish. There is a dearth of literature on pastoral theology in America, and, what is even more deplorable, there exists a very unclear notion of the function of pastoral theology in priestly work. A very common viewpoint is that experience and practical judgment suffice for priestly practice. Even the seminary department of the Catholic Educational Association was caught napping when it endorsed a set of resolutions which maintained that "Pastoral theology belongs to the domain of moral theology." [15] The Conference, and especially its Department of Social Action, can fill up a gap in the literature of pastoral theology by issuing a series of studies and surveys on pastoral principles, problems, and organization. Its clearing-house position affords it a wonderful opportunity to foster, organize, develop, and expand planned charity in our parishes under the parish priest's direction. Among our seminaries, Cincinnati very likely stands alone in giving a course of study on the science of charity, which includes its history, principles, work, and organization, with a direct interpretation for the pastoral ministry. Most priests in our parishes have not had the opportunity of a training in charity work. The various departments of the Conference can be of help to them in this field by supplying them with such information on the principles, organization, and work of charity in the parish.

[15] *Report of the Catholic Educational Association*, 1925, p. 587. Cf. the author's article *"Pastoral Theology and Seminary Education"* in the 1928 Proceedings of the C.E.A.

II. Parish Societies

Some of the more important societies which are doing work in our parishes along the lines mentioned in Part Two are the following: (1) the St. Vincent de Paul Society, (2) the Third Order of St. Francis, (3) the Holy Name Society, (4) the Sodality of the Blessed Virgin Mary, (5) other societies, (6) religious communities.

1. The St. Vincent de Paul Society

A. Description

The St. Vincent de Paul Society was introduced into the United States by Bishop Timon of Buffalo. On a visit to Europe, in the early forties of the last century, he had learned of the Society, and on his return wrote to some friends in St. Louis, who at once formed a society. This was in 1845. The Bishop established the Society in Buffalo in 1848.[16]

The Society is organized on parish lines, assuming the name of the parish, and working in the parish under the direction of the pastor. Its active members hold a weekly conference, visit the poor assigned to them once a week, receive general Communion once a year, make a donation at the weekly meeting, and assist at an annual retreat.[17] Its honorary members make an annual offering of a fixed sum and are expected to take part in the religious exercises of the Society. The business of the Society is conducted by a president, a vice-president, a secretary, and a treasurer, who constitute the "board" of the Conference.[18]

A Particular Council is organized in cities where there are three or more parish conferences. It supervises the work and administration, and undertakes work of a general char-

[16] *Rules*, p. 4.
[17] *Ibid.*, p. 12.
[18] *Ibid.*, p. 130.

acter. Particular Councils are grouped together in a Diocesan Council, and these in turn in a Metropolitan Council, which stimulate and supervise the work of the subordinate councils and make possible the undertaking of larger works.

The special object of the Society is to visit and relieve the poor in their homes. This, the Society feels, is best calculated to help save their souls. Its service embraces nearly all the miseries of human life. "Many of the splendid charity institutions administering to the needs of neglected children and friendless aged, owe their beginning to the efforts of humble members of the Society, who because of their knowledge of conditions urged that the problems be cared for." [19]

Although the report of the Superior Council for 1925 is incomplete, still it represents the present state of development of the Society and its work. The Society has 14 Provinces, 9 Metropolitan Councils, 4 Diocesan Councils, 75 Particular Councils, 1400 parish conferences, 18,793 active members, 6,408 honorary members. It assisted 23,028 families, with 88,188 persons, through 243,907 visits to homes, 21,507 visits to institutions, procured employment for 3,821; collected at weekly meetings $103,819.00; took in $1,133,869.37 and spent $1,128,552.82.[20]

Its spiritual work consisted in the rectification of 305 marriages, in securing 760 baptisms, in having 2,038 attend the parish schools, and 1,353 the Sunday schools, in inducing 748 to return to the Sacraments, and in the distribution of 366,473 pieces of literature.[21]

The Society in some cities is engaged in visiting prisoners and poorhouses, finding homes for poor children, giving Christian burial, supplying summer outings to poor mothers and children, organizing bureaus of poor relief and employment, etc.[22]

[19] Spalding, *Social Problems*, p. 309.
[20] *Catholic Charities Review*, Vol. IX, Nov., 1925, pp. 364–370.
[21] *Ibid.*, p. 370.
[22] *Ibid.*, p. 370.

B. Comment

The Society is founded on two excellent fundamental principles. It is organized on a parish basis, which makes it possible to know the needs of the district with the least amount of difficulty; and it insists on personal investigation of each case. These features of the Society are highly commended by social workers in the United States.[23]

However, the Society is not meeting the needs as they exist in the different parishes. It lacks aggressiveness. The General Conference held at Paris, Dec. 14, 1919, recognized this and urged that "the Society should evolve, *i. e.*, adapt itself to changing external conditions. . . . Immobility means death; activity is a sign of life and progress. It is not enough to say 'we are doing as Ozanam did.' On the contrary, very often we are not even doing that." [24] Further, its present organization makes it an inadequate agency for taking over the specialized work outlined in Part Two of this treatise. Its members are men, and for the most part elderly men. Elderly men are generally conservative; they have not the energy, time or inclination to take on much extra work. The lack of young men in the Society is drawing comments on all sides. Thus Archbishop Glennon made this appeal: "Get the young men to serve with you; this is the hope of the Society. Draw in these young men and enable them to put into practice the charity which is in their hearts." [25] Moreover, most men are busy throughout the day and can render their service only at night, or on Sundays and holidays. The Society's service often becomes a piece-meal work. It lacks continuity of contact, takes a long time to understand a case, to arrive at a diagnosis and plan adequate treatment. The specialized work outlined often demands immediate attention, relief, and treatment. Further, it often requires a special kind of service, such as instruction in household management, budgeting, health, and

[23] Cf. Spalding, *Introduction to Social Service*, p. 203.
[24] *The Bulletin*, March, 1919.
[25] *Catholic Charities Review*, Oct., 1925, pp. 327–328.

moral problems, especially of women, in regard to which a man is often helpless. Then, too, the practice of the Society in many of its conferences is relieving the poor on the "dole" system. The St. Vincent de Paul Society, therefore, cannot carry on the specialized work of the Lay Apostolate by itself. It can, however, coöperate in it, and under the direction of the parish priest and a trained worker, help elevate it to higher standards of thought and practice. It can become a powerful auxiliary to the Lay Apostolate in the parish.

2. THE THIRD ORDER OF ST. FRANCIS

A. Its Convention

The Third Order of St. Francis is organized on parish lines and aims to develop personal holiness and to train its members to express a seraphic religious life in the service of others for the salvation of their souls. It is operating in 390 American parishes with a membership of 14,000 men and 61,000 women.[26]

It held its first national convention in 1920, in order to renew the power of its love and interpret its mission in present-day life as an agency of social reform. It used Leo XIII's words "My social reform is the Third Order" as its slogan. The report of its proceedings bristles with social applications of its charity.[27] The trend of its thought expressed itself in the resolution "that every section must be an active lay apostolate, a living sermon, a shining light of Christian life and Christian institutions." [28]

Father Bede Hess, O.M.Cap., developed the theme "The Third Order as the Lay Apostolate." [29] He reasons that since the Third Order includes all types of men and women in its

[26] *First National Third Order Convention,* p. 952.

[27] *Ibid.,* p. 269, the Third Order is treated as an antidote to the evils of the times; p. 315 shows its relations to the parish; p. 348 as a means to overcome Socialism; p. 355 as a social influence; p. 359 as missionary instrument.

[28] *Ibid.,* p. 502.

[29] *Ibid.,* pp. 447–448.

membership, since it demands life-service, gives a rule of life, fosters a spirit of brotherly love, and expresses itself in work for the welfare of others, it is "the rainbow division" of the Lay Apostolate. He sees in it a means of carrying on every type of spiritual and corporal work of mercy.

B. Example of Work

Although it has 390 fraternities, the Third Order has issued no report of the work it is doing. The work done by the Boston Fraternity may serve as a specimen. That fraternity has 4,000 members, of which 2,800 are Italians. Father Sousa, O.F.M., is its director. A home for Italian children was needed. Father Sousa appealed to the fraternity, but met with indifference; he, however, discussed his project with the Italians, who accepted the work, and got the parishioners of St. Leonard of Port Maurice parish interested. It became a separate issue; every Italian in the parish worked for the scheme, until the home was an accomplished fact. It was dedicated in 1921, and is clear of debt, with a fund of $28,000 on hand.

Father Sousa next brought the American members to a sense of their responsibility for the poor. They bought one of the most beautiful mansions in the state for "The Seraphic Institute," a home for aged and indigent members of the Third Order. It does educational, religious, and charity work. Several ladies have taken up permanent residence at the Institute. Each has specific duties to perform. They are an influence in the house; they also work among the poor. They leave the Institute at 8 A. M. and return at 6 P. M. They ask no remuneration. They take care of girls in moral danger, at the juvenile court, and secure employment for men, women, and girls.[30]

St. Francis Conference, Milwaukee, has undertaken the work of a day nursery. It handled 5,825 cases in the first

[30] *Ibid.*, p. 476, "The Tertiary Work of Father Sousa."

nine months of 1921.[31] The New York City Fraternity supports students studying for the priesthood.[32] The San Francisco Fraternity is planning to erect a Catholic club-house for workers similar to the Y. M. C. A.[33]

C. Comment

The Third Order of St. Francis supplies a religious background and shows a deep understanding of Christianity, which can be developed into a fine Lay Apostolate in the parish. It can give the ascetical training for personal sanctity and has the forces and resources to organize and interpret its spirit in terms of love and service. But it must bring to these the best methods and technique of modern charity organization. It can be done, for Father Marcus, O.M.Cap., of Crefeld, Germany, exemplified how the Third Order can be developed into a strong Lay Apostolate, which will be described later on.[34]

However, we cannot go full length with Father Hess and say that the Third Order is *the* Lay Apostolate. The Third Order necessarily has a limited appeal. Only those parishes where the Franciscan idea is strong will accept it. Then, too, one must realize the fact that its idea of rule, tradition, and practices have not made a deep impression on American men. And we must have the men no less than the women, in the work of the Apostolate. Further, its close connection with the Franciscan Order and its national tendencies rather limit its significance and adaptability for parish use in charity work. One cannot read the human element out of the management and direction of a parish. The success and efficiency and progress of the parish Lay Apostolate depend on how this human element understands the process of the parish as a unit of Christian brotherhood, and on the conscious loyalty it can awaken in its members

[31] *Ibid.*, p. 480.
[32] *Ibid.*, p. 483.
[33] *Ibid.*
[34] Cf. *Ibid.*, p. 831, for a description of the work in 1920.

to the parish priest and to their clients in the parish. Parish priests, and rightly so, will generally tend to accept, foster, and develop those institutions which have these elements, and which are under their direct control and management, rather than those which come to them from without the parish and are tied up with other authorities, rules, and regulations. The Third Order, like all human institutions, has its limitations; but if we are to express our deep understanding of Christianity and our consciousness of its obligations in charity work in the parish, we must have an Apostolate large enough in thought and practice and still dedicated to the specialized work of charity in the parish, which will embrace all that is good in the Third Order, and allow those who wish the Third Order to have it, but will supply those who would rather have another form, what they desire.

3. THE HOLY NAME SOCIETY

A. Description

The Holy Name Society is beyond doubt the most prevalent form of men's society in our American parishes at the present time. Almost every parish has a branch of this Society. Its estimated membership throughout the country is a million and a half.[35]

The purpose of the Society is to honor the names of God and of Christ. It cultivates reverence and worship of these holy names, organizes practices of piety, manly prayer, group worship and devotion; opposes crimes against the name of God, and directs campaigns against blasphemy, perjury, cursing, swearing, profane language, obscene and indecent speech.[36]

At its great National Convention in Washington, in 1924, the Society awarded prizes for the best essays on "How to Build up and Maintain a Successful Holy Name Society." [37]

[35] *The Holy Name Society and its Great Convention,* p. 240.
[36] *Ibid.,* p. 17.
[37] *Ibid.,* p. 33.

Each of the four prize winners conceived the Holy Name Society as a praiseworthy lay apostolate.[38]

B. Big Brother Work

The most significant charity work which the Holy Name Society has taken up in Milwaukee, Detroit, Baltimore, Chicago, and other places, is its Big Brother work.

Cardinal Mundelein, on assuming the office of chief pastor of souls in the Archdiocese of Chicago in 1915, applied the principle that each lay society should have some specific Apostolic work to do, and assigned the work of saving and protecting boys to the Holy Name Society.

There are about 300 parish branches of the Society in the Archdiocese of Chicago. The work was organized by selecting five Holy Name men from each branch as a Big Brother committee. The Societies maintain a central bureau. The names are sent to the office. No changes are made in personnel, unless it is made necessary by resignation, removal from parish, or death. The bureau takes care of the court work and notifies the pastor and chairman of the committee. The boy is visited, and his situation and personality are diagnosed. A report is sent to the bureau, and a Big Brother assigned to the boy. The court sentence is suspended, and during the next ten months the Big Brother reports to the bureau. Since January, 1917, the Society's 1,500 Big Brothers have taken care of 37,000 boys. They usually visit them once a week, aid them, guard them against evil influences, secure employment for boys over 18, check up on Mass attendance and reception of the Sacraments, enrol them in societies, and supply a Catholic environment.[39] The visits to the homes of the boys have been productive of other good results, such as inducing the parents to better religious practice, rectifying marriages, school adjustments, enrollment in societies, etc.

[38] *Ibid.*, p. 400.

[39] *Ibid.*, pp. 223–25; cf. also *The Ounce*, January, 1926, p. 10: "Chicago Catholic Big Brother."

C. Comment

These few facts reveal that our men can be won for the specialized Apostolic service of producing, changing, and adjusting social ethical organization and procedure in the interests of the individual's whole life. They further show that, where this service is under competent supervision, the results are splendid. As a society, it is unadaptable for the parish Lay Apostolate, since it consists only of men. But its membership may serve as a strong auxiliary to the Lay Apostolate and supply the latter with volunteer workers. It has prepared the ground for the Lay Apostolate, which, in turn, will be able to return the service to the Society, by giving supervision to its work and opening up to it new fields of activity, wherein its influence and spirit will have a wider and more glorious range of stimulation and response.

4. THE SODALITY OF THE BLESSED VIRGIN

A. Garesché's Plan

Father Edward F. Garesché, S.J., is undoubtedly the first writer to tackle the problem of constructing a workable program for a Lay Apostolate in American parishes. For five years he had assisted "the directors of sodalities in parishes and institutions to utilize their existing societies to meet the various needs of Catholic action." [40] These endeavors drew from his pen the book, *Social Organization of Parishes*.[41]

He takes the Sodality as "the standard of organization in parishes, . . . as being the most universal in its distribution and most general in its membership." [42] It develops personal holiness, help of neighbor, and the defence of the Church through the parish. It is "thus a school for the Lay Apostolate, encouraging all its members to an active share in the corporal and spiritual works of mercy according to each

[40] *Social Organization of Parishes*, p. 6.
[41] Benziger Brothers, 1921.
[42] *Op. cit.* p. 6.

one's power and opportunities in honor of the Queen of Heaven. This is the mind of the Church concerning the Sodality." [43]

He advises study of local conditions, the construction of a plan of work, the selection of a few men as prime movers in the work, the enlistment of volunteers, to begin work with a retreat, and to divide the program of work into sections, such as literature, missions, catechetical work, sociability, lectures, Sodality welfare, personal holiness, and help of neighbor. The parish should be divided into districts, and the Sodalities assigned to the care of certain families.[44] The parish welfare section should "assist the pastor in keeping in touch with all in the parish, promoting its spiritual and temporal welfare under his direction." [45] He has "thoroughly tested under rather difficult conditions and found successful to a remarkable degree" such a section.[46] It should take up a census and keep it up to date. This program is of value because it has been guided by "the experience of many parishes and the fruits of the failures and successes of many workers for Catholic organization"; and it is easy "to apply the suggestions made to the work of almost any Catholic society." [47]

B. The Sodality Situation

The most significant Sodality work is that of Pittsburgh. The late Bishop Canevin in 1917 called together twenty energetic young women from twenty parishes in Pittsburgh. They had been picked for their good sense, sound judgment, zeal, experience, and solid education. The report of the meeting says that "it would be hard to surpass their keenness of vision, their enthusiasm, and their dynamic

[43] *Ibid.*, pp. 305–306.
[44] *Ibid.*, p. 25.
[45] *Ibid.*, p. 221; cf. also "A Successful Parish Welfare Section" in *Queen's Work*, December, 1915, Vol. III, No. 5, pp. 290 sq.
[46] *Ibid.*, pp. 238 sq.
[47] *Ibid.*, p. 6.

energy." The Bishop outlined the work to be undertaken and appointed Dr. Coakley head of the committee.[48]

The committee decided first to organize a club for working girls. There were about 200 domestic and several thousand working girls within a few miles of the Cathedral. The committee secured the use of the high-school building and organized classes in cooking, singing, sewing, English, music, dramatics, crafts, games, religious instruction, gymnasium work, and dancing. The girls came in large numbers.[49]

The next step was an enterprise for the benefit of foreign-born children. In February, 1917, the committee established a social center in a Lithuanian district and enrolled 125 children the first day. It took care of children not reached by any other Catholic agency. The work was directed by an expert kindergarten teacher, who gave services after school hours.[50]

The committee sent a questionnaire to members asking what they cared to volunteer for. Some volunteered for social center work, others for instructional work. A training school for teachers was opened at the Cathedral in 1920.[51] In 1921 the 200 sodalities of the diocese built a house for Catholic business girls at the cost of $50,000. It is managed by trained workers.[52]

Since 1919 the Conference of Catholic Charities has a department of Sodality Social Service. "The Sodality worker, after a short intensive training through evening lectures, is registered in the Conference as qualified to assist the Conference-trained visitor, who often in making the necessary investigation and formulating the plan for betterment in the individual family calls in the Sodality worker, so that the plan is properly executed, transforming dependence into self-support. The Conference visitors in a district embracing a dozen or more parishes with perhaps 75 to 100 active

[48] *Queen's Work,* April, 1917, pp. 168–169.
[49] *Ibid.*
[50] *Ibid.,* April, 1917, pp. 68–69.
[51] *Ibid.,* July, 1920, p. 201.
[52] *Ibid.,* March, 1921, p. 78.

cases finds it impossible to give to each the individual work necessary, which individual work the Sodality social workers in each parish supply, and thus bring real lasting results into the lives of the poor and the needy." [53]

The Sodalities, by joint action in certain districts, have organized community centers in 12 parishes. They have enrolled over 1,300 children in the parish schools, and over 3,000 in their evening classes.

The Sodality workers maintain a field worker, who supervises cases from the juvenile and morals court. The Sodalists help by taking a kindly interest in the girls in the parish. The workers are assigned to home service with the plan of adjustment constructed by the Conference. The Sodalists supervise the carrying out of the plan.

Other isolated examples of Sodality work exist in various places. St. Joseph Sodality, Danville, Ill., *e. g.*, has five sections, *viz.:* charity work, hospital work, school, literature and mission work.[54] The Washington Union helps the Jesuit missions.[55] Creighton University Sodality helps the poor at Christmas and gives to the missions.[56] St. Vincent's Sodality, Detroit, cares for girls, helps the poor, distributes literature, gives entertainments.[57] Other cities also have splendid Sodalities, but no statistical data can be obtained to get an idea of the work that is being done.

C. Comment

a. The Garesché Plan

Father Garesché's plan fits admirably the scope of the Sodality, but it sectionalizes the work too much. This is due to the fact that the plan considers the problems from too general a viewpoint and not from a close up view, such as one experiences in the pastoral ministry and charity work as

[53] *Report of the Conferences of Cath. Charities,* p. 39.
[54] *Queen's Work,* April, 1917, pp. 161–162.
[55] *Ibid.,* Jan., 1925, p. 21.
[56] *Ibid.,* p. 20.
[57] *Ibid.,* April, 1917, p. 161.

such. It lacks the background of the finesse, methods, technique, vision, knowledge and practice which modern charity can give. It needs these elements embodied in trained workers, whose knowledge of scientific charity and whose loyalty to the parish will supervise, direct, and interpret its work rightly. Under such supervision and direction, the activity, which Fr. Garesché groups under sections, need not take such an isolated character as they have in his book and develop in practice, but will become a part of the work of the Lay Apostolate. There is no need of intensive specialization through sections where the leaders of the Apostolate are aware of the problem. They will know how to use each of their forces without splitting them up into sections.

b. The Pittsburgh Plan

The Pittsburgh plan is evidence that much can be done through the Sodality. However, much of its work is one-sided. The great part of the work is relief. The record of the work in the community center is not large. This tendency seems to be due to the fact that it is lined up directly with the Conference. This arrangement is at best a makeshift. The trained Conference workers cannot take care of all its case-work. They need the help of the Sodalists. The Sodality is thus in a good way to secure volunteers. It helps the individual and brings the case to the notice of the parish priest. However, the Sodality's service is more an activity of the community of the Church in the city, than an activity which is conscious of the associated life of the brotherhood of Christ which the parish process presents. It does not spring directly from the communal life of the parish. As a consequence, it does not connect the substandard with the parish process, nor produce, change, or adjust the whole social and ethical organization and procedure of the individual to all his interests. The Sodality charity work needs orientation. This viewpoint, embodied in its organization under trained workers, will not only develop, strengthen,

and perfect parish life and its work, but will also help a conference or bureau of charity to apply more effectively its function of supervision, interpretation, and coördination of the forces and resources of Catholic charity in the community of the Church in the city. It will relieve the central office of a great deal of work and allow it to give its full time, energy, and personnel to the central or general problems of charity. On the other hand, the parishes will have their charity organized under competent local direction and linked up with the central organization, which means progress and development.

5. OTHER SOCIETIES

A. Parish Societies

Practically every parish has a married men's, women's, young men's and young ladies' society. Most of these do some kind of charity work, generally in the form of poor relief, recreation, instruction, distribution of literature, support of the parish school, or protective work on behalf of boys and girls. However, the greater part of such work is isolated in character, and without adequate investigation, diagnosis, treatment, system and method. It is doubtful whether any of the existing parish societies will allow for the infusion of the ideas, principles, and practices of modern charity into their associations, in order to make them mediums of the Lay Apostolate. It would cost too much energy, thought and time to accomplish this, and in the end, the society would very likely carry a great deal of dead timber.

B. Local Societies

Other societies draw their members from the community of the Church. Such are the Catholic Women's Clubs, the Knights of Columbus, etc. Thus the Catholic Women's League of Chicago has a department of civics and philan-

thropy, which conducts 4 day nurseries, a business women's club, and a protectorate. In 1925 the nurseries handled 32,940 children. The club has 70 regular residents; the protectorate safeguards traveling girls.[58] This work is duplicated by many other organizations.

C. Knights of Columbus

This is a national organization of Catholic men, whose purpose is to unite its members for the highest good of Church and State. Its ruling body is the Supreme Council; the next is the State Council for activity in a State; and the next the local council. Some cities, like Buffalo, have but one council, whereas others, like Cincinnati, have more. Local councils promote social, religious, educational, and charitable work, such as the support of orphanages, employment bureaus, the building of chapels and club houses at State universities, etc. The national organization conducts an insurance department, an Americanization department, and an education department, and has endowed a chair of American History at the Catholic University of America and established 50 post-graduate scholarships and erected a building to house them. It has lately undertaken a course in "Boyology" at the University of Notre Dame, endowing it with sufficient funds to carry on the instruction. The official organ of the Order is *Columbia*. The total membership is 750,000.[59]

D. Comment

The work of such an organization is worthy of praise. It shows what laymen can do under competent lay leadership. Although the organization as such is planned for large city or national work, and is, therefore, unadaptable to parish charity, still the schooling in Catholic ideals and practices of charity which it gives to its individual members offers the

[58] *Catholic Charities Review*, Nov., 1925, pp. 35–37.
[59] *Directory of Catholic Charities*, p. 32.

parishes in which their members live an opportunity to muster much talent and arouse understanding and alert consciousness to its own cause. The parish Apostolate finds a field of workers prepared, in part at least, for it. It is their contribution to the communal life of the Church. The parish needs but enlist these members in its own Apostolate and give them further development and training in its specialized work. It is a fortunate position and must be utilized to the best advantage.

6. THE RELIGIOUS COMMUNITIES

Our religious communities of women are entering more and more into the work of charity in the parishes. Quite a number are doing such work. The following examples show the tendency and character of their work.

A. In Pittsburgh

The Pittsburgh Conference inaugurated a plan of Religious Community Social Service in 1923. It was inspired by the fact that most relief cases have at bottom a spiritual problem and "unless a solution of this problem is attempted relief goes on indefinitely to no avail, robbing Catholic charity of one trait distinguishing it from non-sectarian welfare." [60] It therefore had several large communities in Pittsburgh set aside a supervisor of social service, who directs the case-work in parishes. The Sisters of Mercy, of the Holy Family, of St. Joseph, of Divine Providence, and of Charity, and the Felician, Vincentian, Franciscan, and Dominican Sisters have such workers. There are in all about thirty of them. The Conference notifies the supervisor of a case, sends her a resumé and plan for each, who relays it for proper service to the convent in the parish, where the case is located. The Sister then sends a report to the Conference. In the first six months of their service, these Sisters

[60] *Report,* 1923, p. 40.

rendered the following list of spiritual service: they secured 30 baptisms, 47 first communions, 15 confirmations, the revalidation of 37 marriages, and the attendance of 203 children at parish schools.[61]

B. In New York

The large communities in New York City are rendering service in the local Catholic charities. They are maintaining 28 day nurseries and 12 parish settlements.[62]

To meet the needs of parish charity work, Cardinal Hayes in 1921 founded the Parish Visitors of Mary Immaculate, to do parish missionary, catechetical, and social work. Most of the members of this community up to the present have been active social workers before entering. The community is still small, having scarcely 30 members.[63] It has 25 visitors working in 28 parishes. They visited 98,848 families, consisting of 272,628 adults and 290,606 children, in 1925.[64]

C. The Missionary Servants of the Blessed Trinity

This community was founded for mission work in the Southern States. Its sisters seek out the abandoned, the negligent, the ignorant, the fallen-aways, and the poor, and work for their salvation. They are active in 17 parishes in various cities. They wear no habit, but a black dress. Their hair is unshorn. At each of their cenacles, as they call their houses, they organize a lay apostolate of women. They instruct these women how to make missionary calls and meet the careless, indifferent, and fallen-aways, etc. These lay workers first accompany a Sister on her visits and thus acquire experience.

[61] *Ibid.*
[62] *Catholic Directory*, pp. 153 sq.
[63] Cf. *The Parish Visitor*, the monthly magazine of the Visitors, Vol. IV, Nos. 1, 2, 3, 4, 5 ff., which contain the history of the institute.
[64] *N. Y. Report*, 1925, pp. 9–10.

Their work includes: (1) shepherding and preventive work; they seek the children and gather them for Mass, the Sacraments and instruction; they visit parents, urge baptism of children, secure parish school attendance, protect children from evil companions and dangers, obtain employment, and organize clubs for boys, girls, and mothers; (2) their reclamation work consists in interviewing people, diagnosing situations, and giving treatment and relief, especially religious instruction; (3) they also have kindergartens and do missionary nursing; visit non-sectarian hospitals to instruct patients and call the priest when needed; instruct chronic and crippled children, and visit the sick and dying in homes, etc.[65]

D. Comment

1. The Pittsburgh work is indeed splendid. But it seems that it could be made productive of more good. Its present organization is a drawback to a fuller expression of its consecrated service. It isolates its work in the parish associations. It deals with the single cases as they arise. As a consequence, it does not constitute a service of the parish as a whole to its substandard member. Its program is not constructed in a way which will allow for the investigation of the social and ethical organization and procedure of the parish, and for inquiry into the exact social situation and personalities of the parishioners, in order to establish personal contact and its consequent understanding, diagnosis, and treatment between these nuns and parish workers and the members of the parish. It does not lay hold on the parish process as such, in order to produce, change, and adjust situations and personalities to their best interests and welfare. It, therefore, fails to express in its service a deep understanding and alert consciousness of the communal life of the parish. Hence it must be reinforced by the contacts which the brotherhood of the parish ought and must mediate

[65] Information imparted through letter to author.

to its members. With this idea infused into its organization, it could become a powerful instrument to secure volunteer workers for Apostolic service in the parish and could give their efforts splendid supervision and direction.

2. The Parish Visitors obviate the difficulty that exists in Pittsburgh. They are founded for parish charity as such. They are instruments of a tremendous amount of good in the parish process. Their record of nearly 100,000 visits, that is about 4000 to a visitor, or about 10 a day for each worker, evidences how great the field is and what can be done. Their organization is young and will need time to grow, in order to meet a partial demand of the work that is crying for workers. However, since vocations to the religious life never meet our demand, we cannot hope that organizations like the Parish Visitors can help us to any great extent in meeting the problems before the communal life of the parishes and the ministry of the parish priest. While such organizations are growing into large communities, we must be mindful of our experience with the parish school system, wherein we learnt to use lay teachers when Sisters were wanting. And so in our present problem of organizing the charity of our parishes, since religious communities can supply only a portion of the necessary workers, we must enrol lay forces to help us.

3. The work of the Missionary Servants is also admirable; but does not give much hope for its development into a strong parish organizing society, since the community intends to follow its primary work of missionizing in the South. It is using its service in northern parishes to arouse the understanding and to awaken the conscience of the Church in the North to the needs of missionary work in the South. Although it offers no large hope for parish charity organization in the North, still it is the vanguard of the Lay Apostolate in the South. In this respect, it is rendering valuable service to the Church in America, and not only deserves mention here, but also the coöperation of our parish priests, since it recognizes that if missionary en-

deavor is to achieve results in the South, it must organize, alongside of its official missionaries, its laymen and laywomen to express their deep understanding of the law of charity. The commendation is all the more merited, since these nuns are using the best methods and technique of modern charity and mission science.

One may not, however, slur over the social significance of the fact that as religious communities they are conditioned by the shortcomings as well as the perfections of that mode of life. Although the Pittsburgh Conferences feel that the garb of the religious has a large influence for good, it has also in many instances a directly opposite effect, which the Missionary Servants have tried to avoid by wearing merely a black dress and blouse. Doors are often closed to them by reason of their habit, as they are to the priest by reason of his collar. Experience in our school management teaches that when a parish priest thinks that his staff of teachers are worked in line with the parish school situation, the religious superiors disturb his organization by withdrawing his best teachers and supplanting them with new and often less experienced teachers. Unless this drawback were avoided in the case of parish charity workers, parish charity would not have the continuity which the Lay Apostolate needs in its leadership. Another handicap is that religious communities, by reason of their rule, cannot render night service in society meetings, interviewing men, etc. This lack of night work would create a serious gap in the work of the Lay Apostolate.

7. CONCLUSION OF FIRST TWO CHAPTERS

Both in and out of the Church there is a strong tendency to develop an aggressive expression of Christianity through the use of lay forces in local charity work. The movement in general reveals the constant element of the use of volunteers, who outnumber all others. The Methodists, Presbyterians, Salvation Army, Jews, Big Brothers, Dr. Kerby, Dr.

O'Grady, the Catholic Charity Bureaus, the Parish Visitors, the Pittsburgh Religious Communities, and the Servants of the Blessed Trinity, all recognize the need of trained workers in the professional sense. The majority of the churches acknowledge the elemental sociological necessity of working through the local church. The Methodists, Presbyterians, Salvation Army, Jews, Big Brothers, Vincentians, Third Order of St. Francis, Holy Name Society, Sodality of the Blessed Virgin Mary and some of the religious communities are actually employing their workers on a parish or local church or district basis. Most of the churches and societies have large social ethical programs, which seek to adjust the relationships of their clients to their specific interpretations. None, especially none of the Catholic societies, has the direct orientation and positive formal viewpoint of rendering the specialized Apostolic service of producing, changing or adjusting the social and ethical organization and procedure of the parish process as such to the interests of parishioners according to scientific standards. Some of the elements are present in our Catholic society work, but the vital element of laying hold of the parish process under the supervision of the parish priest with the specific intent of helping his pastoral ministry realize its highest and fullest function in the upbuilding of the Kingdom of God and the perfection of the Communion of Saints by adjusting the social ethical organization and procedure of the parishioners is wanting. The understanding and consciousness of this formal viewpoint by our societies is lacking.

This lack brings us to the conclusion that if we want to carry on a program of Apostolic lay service, adapted to the specialized work of helping the parish priest in his pastoral ministry, we need a unified organization, which will serve as the center out of which all other social ethical activity in the parish arises and receives its coördination and supervision. We need an organization of professional and volunteer lay workers, both men and women, who will enter

into every phase and detail of a complete program of organized parish charity according to the best standards and technique that we possess.

Therefore, since the parish priest's ministry is face to face with such huge problems and our societies fail to supply the help that is needed and to organize our parish charity, it is absolutely necessary and imperative that our parishes organize a Lay Apostolate as *the* parish charity organization. Its workers should be schooled in a thorough knowledge of the science of charity and skilled in the specialized business of influencing through charity with scientific methods the individuals who are associated in the parish process, the organizations and institutions that enter into the constitution of the parish, in order to cause them to function in accordance with the Catholic notions of human welfare and with greater efficiency.

CHAPTER III

THE LAY APOSTOLATE MOVEMENT IN GERMANY

Introduction

Up to recent times the Lay Apostolate movement in Germany was divided into two groups. One group of writers and workers championed the cause of the existing parish societies as presenting a workable organization for the Lay Apostolate, while the other group challenged the adaptability of societies and sought to organize a union of workers, independent of existing societies, who would dedicate their service directly to helping the parish priest.

I. Society Organization

Professor J. Adolff of Strasbourg, in 1907, stressed the need of creating an "élite troup" of Apostolic lay workers alongside of utilizing the full resources of the existing parish societies.[1] The Viennese Professor, Dr. Swoboda, in 1911 urged the use of the societies as such.[2] In 1911, Ostermann, perhaps the most ardent advocate of the cause of the societies, felt that they contained the necessary forces of lay help to meet the needs arising from social, moral, and religious situations in the parish and to solve the problems confronting the parish priest.[3] In 1912, the Archbishop of Bamberg, Dr. v. Hauck, at a conference of the "Freie Vereinigung für Seelsorgehilfe" at Nürnberg, said that a new organization for such help in the care of souls would

[1] "Moderne Seelsorge und Pfarrleitung," in *Strassburger Diözesanblatt,* Jahrg., XXVI, 1907, Heft 5, pp. 194 and 201 sq.

[2] *Groszstadtseelsorge,* p. 306.

[3] "Notwendigkeit und Ausbau des Laienapostolats" in *Theologie und Glaube,* Jahrg. III, 1911, Heft 3, pp. 661 sq.

rob the existing societies of their best work and would split up the Catholic lay forces still more and fail to lend itself to proper direction by the parish priest. The Archbishop wished to nip in the bud any attempt to found a body of workers to help in the pastoral ministry along the lines of the "Inner Mission" of the German Protestants.[4]

The societies themselves and their leaders strove to demonstrate their adaptability for the work of the Lay Apostolate. The more prominent societies are the Sodalities, the Third Order, the St. Vincent de Paul Society, and the St. Elizabeth Society. C. Moster in 1914,[5] and Father Nothaft, S.J., in 1919, discussed the adaptability of the Sodality,[6] with about the same fundamental scheme as Father Garesché did in 1921 in America. The International Secretariate of the Sodality at Rome, through its director, Father Bangha, S.J., has issued a pamphlet on the subject for the sodalities in Germany, but stressed more its ability to school workers in the spiritual notions of Apostolic service than in the actual work that is to be done.[7] Many parishes have adopted this form of the Apostolate. The Ladies' Sodality in Augsburg is a significant example. It has sections for making vestments, for the support of poor churches, for the revalidation of marriages, for work in charity bureaus, for press work, and for mission and temperance work.[8] The Sodality of Young Ladies at St. Clement's Church, Berlin, does work among girls, seeking them out and inducing them to join in the church and societal life of the parish.[9] A pastor at Karlsruhe declares that he succeeded in building up a parish organization with the help of his sodalists.[10]

In line with the Lay Apostolate movement, attempts are being made to give the St. Vincent de Paul Society and the St. Elizabeth Society a stronger orientation toward render-

[4] Quoted in the *Stimmen der Zeit*, 47 Jahrg., October, 1916, Heft 1, p. 43.
[5] *Das Laienapostolat in der Marianischen Kongregationen*, 1914.
[6] *Das Laienapostolat der Marianischen Kongregationen*, Düsseldorf, 1919.
[7] *Laienapostolat und Marianische Kongregationen*, Munich, 1925.
[8] Wiesen, *Neuzeitliche Caritashilfe*, cites these two cases (p. 65).
[9] Kaller, *Unser Laienapostolat in St. Michael*, Berlin, pp. 155 sq.
[10] Bangha, *op. cit.*, p. 58.

ing service to the parish priest in his pastoral ministry. Since 1923 the department of Family Work of the German Charity League has stressed the need of shepherding souls in the service to the sick and of systematically carrying out a pastoral viewpoint in the Vincentian and Elizabethan work.[11] Its directrix, Miss Mathilda Otto, has sought to give this direction to the societies under her charge. To achieve this purpose, she sent a letter to the German bishops at their 1927 conference at Fulda, outlining the needs of adjusting the poor relief and care of the sick of German Catholic societies and of giving the Elizabethan and Vincentian societies for women a new orientation in the cure of souls. She asked the bishops to help organize this work in their respective dioceses by recommending to their clergy the necessity of schooling these societies and instructing theological students in courses of charity study.[12] But since this impetus is of but late origin, one cannot expect it to show a very large expression in the Lay Apostolate, although the Elizabethan work done in Freiburg is of a high character,[13] as is the work done by the Vincentian Conferences at the universities.[14]

The Third Order of St. Francis has also entered the movement. A description of the work in Crefeld was promised above. In 1911 Father Markus saw the need of helping and serving the sick and poor in their homes. He enlisted the services of a nurse and prevailed on a few tertiaries to cooperate with her. They accompanied her in her daily rounds, nursing, washing, watching, and doing all that nurses do. In 1912 he had enough persons interested to found what is called "Die Hauspflege and Hilfsvereinigung der Drittordensgemeinde vom heiligen Franziskus." The specific character of the organization is: (1) voluntary service by lay-

[11] Auer in *Kirchl. Handb.*, p. 171.

[12] *Wie können die Elizabeth und Vinzenzvereine für ihre . . . Aufgaben befähigt werden?* p. 9.

[13] This can be noted from what Auer records in *Kirchl. Handb.*, 1924, p. 213.

[14] *Ibid.*, p. 220.

women in the homes of the poor and sick, (2) under the direction of the parish priest, (3) with each fraternity responsible for its own work. Up to 1926 the movement was adopted in Aachen, Koblenz, Essen, Bocholt, and Mainz.[15] It has 102 professional workers and 426 volunteers, who took care of 2,180 cases in 1926, 1,871 cases of poor relief, amounting to 16,064 days, 85,547 hours of service, with 1,244 night vigils.[16] Its home office is in Crefeld; but it has no home for its professional workers.

II. Informal Organization

1. its thought

The trend toward a separate Lay Apostolate organization was always strong in the German movement. Dr. Fassbender advocated "an organization for social hygiene and care of the sick" in 1906.[17] Wilhelm Gerst advanced the idea of a closed organization of the Third Order type for the professional workers in 1909.[18] However, Noppel says that Gerst's idea negates the very notion of the Lay Apostolate.[19] Schmitz-Proenen proposed a national organization of professional workers in 1920.[20] In 1920, Father Wiesen, O.S.C., became the director of the "Freie Vereinigung für Seelsorgehilfe," and under his direction the movement has received an impetus to separate and informal organization in the parishes.[21] In 1922, Wiesen publicly championed a special and separate organization for charity work in the cure

[15] *Ibid.*, p. 215.

[16] Markus, *Die Hauspflege des Dritten Ordens,* 1927, p. 22. These are the latest data. Father Foley in the *First National Third Order Convention,* p. 831, gives figures for 1920.

[17] Fassbender, *Laienapostolat und Volkspflege,* p. 22.

[18] *Caritas,* 15 Jahrg., 1909, p. 45. He develops the idea more fully in *Caritashilfe in der Seelsorge,* pp. 82 sqq.

[19] Noppel, "Caritasarbeiter" in *Stimmen der Zeit,* 47 Jahrg., Okt. 1916, p. 41.

[20] *Hilfsdienste in der Pfarr-Seelsorge, Frankfurter Broschüren,* July, 1920, XXXIX, Heft 10, pp. 238, 244 sq. Also in *Hilfe in der Seelsorge,* pp. 20 sq.

[21] *Neuzeitliche Caritashilfe,* pp. 115 sq.

of souls. The parish priest is to divide the parish into districts, so that information can be gathered for the parish census and literature distributed. The other work of the Apostolate would be carried on by the professional workers and the societies. The parish should create a charity bureau, and cases of physical need should be referred to the societies, while cases of moral and spiritual need would be handled by the professional worker. This would give unity and supervision of the work.[22]

In 1923 the archbishops of Freiburg and Cologne issued rules to be followed in the organization of the Lay Apostolate in the parishes of their archdioceses.[23] These rules, as Wiesen says, "stress a brotherly coöperation between the help in the cure of souls and the charitable societies, but they do not recognize the societies as the exclusive organs of this help, but demand as the form of organization a loose union of workers who are independent of any society and put themselves at the service of the parish priest for this work." [24]

Since Wiesen wrote and these rules were published, the movement in individual parishes has adopted a loose informal organization. Father Wiesen assured the writer in a conversation that over 300 parishes have adopted this principle in their organization of the Lay Apostolate. He has come to the conclusion that the form is not essential, although he is inclined to favor a separate form of organization.[25] The actual situation in the parishes verifies this point of view. The Lay Apostolate has adapted itself to local needs and depends largely on the organization, ability, wisdom, pastoral knowledge, and experience of the parish priests. This was the common thought and opinion at the Conference of the "Freie Vereinigung für Seelsorgehilfe" at

[22] Cf. Wiesen, *Seelsorge und Seelsorgehilfe,* pp. 261–265, where these standards are given.

[23] *Ibid.*

[24] Cf. *Ibid.* p. 41. *Bericht über die Tagung für Seelsorgehilfe,* Koblenz, 1926, p. 12, where such an organization is further advocated.

[25] Wiesen, *Seelsorge und Seelsorgehilfe,* p. 41.

Coblenz, September, 1926.[26] The following are recognized in Germany as excellent types of the Lay Apostolate.

2. THE APOSTOLATE IN BERLIN

Rev. Kaller, pastor of St. Michael's, Berlin, with 16,822 souls, has a parish which is sorely vexed by conditions in the German capital.[27] About two-thirds of the parishioners do not attend church services.[28] He has organized a Lay Apostolate in three divisions. (1) General Division. A professional worker is in charge. The division takes care of parish bookkeeping, correspondence, census, treasury, of the Apostleship of Prayer, reparation, good example, the raising of funds, the distribution of literature, the Catholic school, parish missions, retreats, vocations, and St. Boniface Society work. It has 320 workers, who distribute the parish paper among 5000 families every Saturday.[29]

(2) Charity Division. This is also under direction of a professional worker. The Third Order family welfare work comes under this department. The work done covers the general run of charity work. It maintains lists of the sick and the poor.[30]

3. The Apostolate Division. It is under a professional worker with a few lay helpers. Its work covers marriages, baptisms, school work, service to the estranged and fallen-aways, and mission work.[31]

The societies carry on their work independently of these divisions. Connected with the parish organization of charity is a charity committee whose secretary is one of the professional workers. The pastor, the professional workers, and the presidents of the various societies are members of this committee, the purpose of which is to supervise, coördinate,

[26] *Bericht über die Tagung für Seelsorgehilfe*, 1926, p. 16.
[27] *Unser Laienapostolat*, p. 15.
[28] Kaller, *Aus einer Groszstadtpfarrei*, p. 9.
[29] *Unser Laienapostolat*, p. 231.
[30] *Ibid.*, p. 232.
[31] *Ibid.*

and foster charity in the parish and to avoid duplication of work and energy.[32]

3. IN KARLSRUHE

Karlsruhe is a town of 144,700,[33] with seven parishes and four station churches, and 64,647 Catholics.[34] It organized its parish charities in a central bureau in 1917.[35] It employs professional and volunteer workers under the direction of a priest, who manages the bureau. The bureau has several departments.

1. The Parish Department relieves the pastor of much desk work by keeping baptism, marriage, and death registers of the parish. A central baptismal register makes possible to see at a glance, where a given child was baptized. The department helps to construct lists of first communicants and candidates for Confirmation. Changes of name are handled through this department, which takes care also of civil marriages and unbaptized children, obtains information on such through the registry offices at the court house, compares them with its registers, and notifies the parish priest, who sends a worker to call on the case. Moving is checked up through this bureau. It has had difficulty in keeping the census catalogue in shape, by reason of the lack of help. It coöperates with societies, supplies speakers and literature, directs theatricals, keeps statistics of parish societies, which are of great value to the pastor and to the diocesan and State officials.[36]

2. The Charity Department gives information and obtains help from various city agencies; it gives direct help in special cases, such as the placing of sick children, the care of mothers; takes care of all cases which cannot be handled by the parish societies, and coöperates with the city social

[32] *Unser Laienapostolat in St. Michael,* pp. 234 sq.
[33] *Statistisches Jahrb. d. D. R.,* Insert.
[34] Wiesen, *Seelsorge und Seelsorgehilfe,* pp. 242–243.
[35] *Ibid.,* pp. 243–46.
[36] *Ibid.,* pp. 246–50.

agencies, especially with the city poor relief agency, child agencies, tuberculosis league, the society of the help of youth and the movie commission.[37]

3. Parish Bulletin Department. The parishes have had a common paper for over twenty years. It is financially independent. It is a messenger to the people, especially to the estranged. It is distributed by the Apostolate. The Parish Bulletin Department manages its affairs.[38]

4. The Social Service Agencies Department gives advice to parents on the handling of difficult children, and does protective, parole, and foster work.[39]

5. The Young Men Societies Department gathers material on and coöperates in work for young men, sells books, etc.

6. The Vincentian Department investigates all cases of relief, gives continuous relief, and takes care of wandering poor.[41]

7. The Catholic Women's League Department centralizes the movement to awaken activity of women for Catholic causes.[42]

8. The Temperance Department carries on propaganda for temperance, the cure of inebriates, etc.[43]

9. The Workers' Department is a central agency for developing movements for Catholic wage-earners, gives legal aid in questions of social insurance, rent, etc., and formerly had a savings bank.[44]

Although this type of help relieves the parish priest of many desk problems and brings him in contact with many souls, still it lacks the element of laying hold on the parish as such and of attempting to produce, change, and adjust its social ethical procedure to the interests of individual and the functions appointed for it by the Church.

[37] *Ibid.*
[38] *Ibid.*, p. 250.
[39] *Ibid.*
[40] *Ibid.*, p. 251.
[41] *Ibid.*, p. 251.
[42] *Ibid.*
[43] *Ibid.*, p. 252.
[44] *Ibid.*

4. IN MANNHEIM

St. Sebastian's Parish in Mannheim with 12,000 souls and five priests also has an Apostolate.[45] It was founded in 1921, after a mission. The presidents of the various societies enlist members from the Ladies' Sodality, the Workers' Verein, the St. Vincent de Paul Society, and the St. Elizabeth Society. The Apostolate has 100 members, 35 men, 23 married ladies, 15 widows, and 27 young ladies.[46]

The parish is divided into 116 districts, and a worker assigned to each. Every ten workers have a director. A parish worker, trained at the Freiburg School of Charity, is in charge of the whole organization; she has an office in the parish house and assigns all work, receives reports from workers, has charge of the census, registers newcomers, births, baptisms, weddings, charity cases, has hours for consultation, handles difficult cases, supervises the work of the Vincentian and Elizabethan societies, and assists at all meetings, taking the minutes.[47]

Every district worker has from 20 to 30 families in about ten houses to look after. He is given colored cards, on which he must note the religion and status of the family. If any unadjustment exists, an effort is made to overcome it. Personal contact made the mission a success. The Apostolate lost several members through death, sickness, and removal; new workers were sought through the confessional and among frequent communicants.[48]

Monthly meetings are held; each meeting has a conference; its members are the 10 district directors, 4 apostles of men, 6 ladies, the officers of the Vincentian and Elizabethan societies; the meeting keeps the spirit alive, analyzes the work done, and maps out new work.[49]

[45] Scheuermann, *Unser Laienapostolat,* p. 1; also described in *Bericht über die Tagund für Seelsorgehilfe in Koblenz,* 1926, p. 8.
[46] *Laienapostolat,* pp. 3–4.
[47] *Ibid.,* p. 4.
[48] *Ibid.,* pp. 5–6.
[49] *Ibid.,* pp. 6–7.

The purpose of the Apostolate is to bind the whole parish together with the bond of love, to make all the parishioners feel that they are brothers in Christ, and to help the pastor know his people. To make his knowledge accurate, each worker seeks out some one in the various tenement houses, to keep informed on any unadjustments which may arise.[50]

The first task undertaken by the Mannheim Apostolate was the establishment of the *Parish Messenger* on a firm basis. 700 new subscribers were secured. A collection for the poor was taken up. The Archbishop of Freiburg had ordered the organization of parent societies, and the Apostolate secured 5,600 members.[51] It took care of 350 cases of relief,[52] supplying food, coal, and clothes. It instituted sewing circles to teach sewing. It instructed children and clothed them for their first Communion; it loaned bed-clothes to the sick. It financed its work through a church collection and voluntary house gifts.[53] One worker in 1924 secured the baptism of 3 children and the revalidation of 5 marriages.[54] In 1923, 20 marriages were rectified and 25 children baptized; in 1924, 18 marriages were adjusted and 4 children baptized.[55] The parish priests recognize the value of the Apostolate and say that without it they would not know the conditions existing in the parish. The workers feel that the Apostolate brings them sanctification, and that their sacrifices and work contribute to the spread of the Kingdom of God.[56]

5. IN DORTMUND

Rev. Wilhelm Aufenanger, pastor of St. Anthony's Parish, Dortmund, an industrial center of 313,245 population

[50] *Unser Laienapostolat*, pp. 15–16.
[51] *Ibid.*, p. 16.
[52] *Ibid.*, p. 17.
[53] *Ibid.*, p. 19.
[54] *Ibid.*, p. 21.
[55] *Ibid.*, p. 22.
[56] *Ibid.*, pp. 30 and 32–33.

(1925),[57] has a parish of 9000 souls cared for by himself and one assistant.[58] His Apostolate has the following form:

1. Personnel. One professional worker, 51 district workers, and 6 volunteers for office work. Family work is carried on by the Third Order. The mother society cares for Sunday Mass attendance. The St. Elizabeth Society serves pregant mothers; the Young Ladies' Sodality has charge of marriage work; guardians take care of child work.

The professional worker is a nun, who cares for the sick, poor, and widows.

The parish is divided into 51 districts of about ten houses each, approximating 40 to 50 families. These districts are in charge of men, who do propaganda work for Catholic societies, seek to win back estranged Catholics, care for boys, campaign against public immorality, advocate temperance, care for the inebriate, secure fulfillment of the Easter duty, do preparatory work for the missions, adjust school attendance, etc.

2. The Parish Charity Bureau is run by a professional worker and six volunteers; it keeps the census, carries on family welfare work, rectifies marriages, does child work, secures guardians, places children, does juvenile delinquency court work, cares for released prisoners, secures employment, prepares converts, and manages the parish library.[59]

The professional worker visits all families at least once a year, distributes the parish directory, and investigates home relations. The volunteers visit all parents who have children for first Communion in January and all parents whose children will leave school in February. In March, the professional worker visits all mixed marriage couples, in order to secure the attendance of their children at a Catholic school. In June and July, all fallen-aways are looked up and an effort is made to bring them back. Every four months the volunteers visit families where children are in danger, or weak, or sick, in order to provide proper care for them.

[57] *Statistisches Jahrb. d. D. R.*, Insert.
[58] Aufenanger, *Die organisierte Caritashilfe*, p. 11.
[59] *Op. cit.*, p. 17–22.

Weekly visits are made to the sick in hospitals and to newcomers in the parish. Visits are also made to engaged parties who have not announced their espousals to the parish priest, to couples married by the civil authorities, to the newly married, to parents after the Baptism of a child, etc.[60]

The Third Order cares for the sick in their homes. Their volunteers do housework, nurse the sick, find out the religious situation, and adjust individuals to their duties; they come on duty in the morning and leave in the evening.[61]

The Apostolate for Sunday Mass attendance consists of thirty district workers, who seek out mothers that cannot attend Mass because of the care of little children and assume charge of the children, while the mother goes to Mass.[62]

The St. Elizabeth Society helps pregnant mothers, induces them to receive the Sacraments before delivery, places them in hospitals, cares for the household during the lying-in period, and supplies food for poor mothers, clothes, etc.[63]

The Young Ladies' Sodality work is divided into 18 districts; the visitors seek out young ladies who are keeping company, especially with non-Catholics, and try to influence them to break off such friendships; if this is impossible, they seek to obtain a marriage according to Catholic law.[64]

The Guardians do protectorate work and are closely associated with the charity bureau, which gives information, instruction, and help in this work.[65]

6. IN ELBERFELD

Father Klinkenberg describes the work in Elberfeld, a city of 164,374 population, in 1925.[66] The parish has 13,000 souls and four priests.

[60] *Ibid.*, pp. 22–26.
[61] *Ibid.*, p. 27.
[62] *Ibid.*, pp. 27–28.
[63] *Die Organisierte Caritashilfe*, pp. 28–29.
[64] *Ibid.*, pp. 29–30.
[65] *Ibid.*, pp. 30–31.
[66] Klinkenberg, *Groszstadtseelsorge und Laienapostolat,*" in *Theologie und Glaube*, 16. Jahrg., May 1, 1924, Heft 1, pp. 56–57.

The Apostolate has a charity bureau. A professional worker from the Charity School at Freiburg is at the head of it. Her duties are to keep the parish census; act as secretary and treasurer of the parish charity organization; supervise the parish paper; coöperate with social agencies in all cases of relief, juvenile delinquency, patrol work, and guardianship, which belong to parish; to hold consultations; to give information on parish life and society activities; to keep a list of converts, and to arrange opportunities so that the parish clergy may keep in contact with them; to keep the district lists up to date; to supply any worker who cannot make the visits; to visit every family once a year; to visit, at the beginning of March, all mixed marriage couples in order to secure Catholic school attendance on the part of the children; to construct lists of mixed marriages with Protestant children and seek opportunities to win them for the Church; to conduct the parish charity catalogue and supervise the work of the Apostolate with the welfare agencies.

The Apostolate has 80 members in 80 districts. The volunteer visits each family in his district at least once a month, distributes literature, and makes adjustments.

The Apostolate has a monthly conference. One member reads a paper, discussing some phase of the work. Cases are discussed, advice and information are given. All workers are in close connection with the parish priests, and take up collections when needed.

7. OTHER TYPES

Dubowy pictures the work in a Berlin parish of 11,000 souls, which is similar to the Dortmund and Mannheim Apostolate. It maintains two sisters for missionary work. They are assisted by about twenty workers and supervise the Apostolic service of the Vincentian and Elizabethan societies.[67]

[67] *Aus der inneren Mission einer Groszstadtgemeinde,* pp. 5 sq.

J. Kelever describes a parish apostolate built on similar lines.[68]

Much like the Dortmund Apostolate is that of St. Martin's Parish, Freiburg i. B. It is constructed around a parish charity committee.[69]

[68] Cf. Wiesen, *Seelsorge und Seelsorgehilfe*, p. 153.
[69] Bickel, *Werden und Wirken der Seelsorgehilfe in einer Pfarrei*, p. 3.

CHAPTER IV

ORGANIZATION OF AN AMERICAN APOSTOLATE

I. The Apostolate and Our Charity Organization Movement

The German experience with the Lay Apostolate offers several excellent standards for the organization of the Lay Apostolate in our large city parishes.

The various types of the German Lay Apostolate have a central organization. With the exception of the Karlsruhe type, all are organized on a strictly parish basis. The Karlsruhe plan seems impractical for most American cities, because of the large geographical embrace of our cities and the entirely different circumstances prevailing in them, as described in Part One. The predominant tendency is to organize a parish charity organization society, under the direction of the parish priest and with a direct orientation in the cure of souls.

A parish charity organization of this type, besides organizing the Lay Apostolate, fits in with the whole charity organization movement in the United States. Charity students and workers throughout the country are organizing charity on what is known as the "District Plan." The district becomes the center of organization through which the organized charities of a city do their work. As Watson says: "Under the district plan of organization, the city is divided up into what Dr. Chalmers called 'manageable portions of civic territory.' It attempts to break up the complex and unneighborly city into units that are neighborhoods with all that the term implies. Under the plan, investigations are made, reports are sent, and all contacts with those of the district needing help are made by a salaried agent of the

society (often called district superintendent), or one of his or her assistants, who is assigned to the district in question. The general office of the charity, so far as the treatment of the resident goes, merely sees that applications for aid which come to it reach the proper district, and that there is uniformity in the work throughout the districts according to the aims of the society." [1] Buffalo, Boston, Chicago, New York, Philadelphia, Washington, etc., are using the district plan. The Pittsburgh Conference of Catholic Charities is also working along this line.

Now the parish is the Church's district for organizing her work for the salvation of souls. It has a well-defined area, and is under the control and management of the Church's official agent, the parish priest. Now, if the parish priests in our cities will organize all the resources and forces of charity in their parishes under the Lay Apostolate, and centralize them in a parish charity organization, our Catholic charity will assume a foremost place among the organized charities of the country. For every large city has a considerable number of parishes, and when their charity is organized along district lines and standards, it is bound to take its proper position, not only among our own charities, but also among all others; for the district plan in its last historical analysis is not a new invention, but traditional in the organization of charity in the Church.[2]

Moreover, the parish charity organization of the Lay Apostolate puts the entire charity work of the parish under the control of the parish priest. This is what the Holy Father wants in his Encyclical *"Ubi Arcano Dei."* [3] It offers the parish priest an opportunity to carry out systematically all the duties the Code imposes upon him in the canon which ordains that *"opera caritatis, fidei, et pietatis foveat aut instituat."* [4] Through it he can develop the existing works of

[1] Watson, *The Charity Organization Movement*, p. 132.
[2] *Ibid.*, pp. 34–35.
[3] Cf. *supra*, Part I, Conclusion; Cf. author's article in *Ecclesiastical Review*, Jan. 1929, "The Thought of the Lay Apostolate."
[4] Codex, Can. 469.

charity and institute the new work of the Lay Apostolate.

Some may object that the average parish priest is incompetent to handle such a charity organization in his parish. In answer we must say that it would indeed be a *"testimonium paupertatis"* if our clergy were not capable of reproducing what is being done in other national units of the Church. It is not so much the exact knowledge of methods and technique of charity which our parish priests need in this work, as it is the quality of ordained leadership. The leaders in the German movement also recognize this.[5] If our parish priests will lead in the work of Apostolic service, they can supply their deficiencies in method and technique through the professional workers. In the meantime the seminaries can introduce into their curricula strong courses of pastoral theology,—a science which has flourished for a century and a half in the theological schools of Germany—and also follow the example of the University of Freiburg i. B., which, under the leadership of Professor Keller, has introduced a special Institute for the Science of Charity into its School of Sacred Sciences. Thus in a few years our whole junior clergy would be trained in the fundamental principles of charity and be equipped to carry on this most important work.

II. Charity Organization and the Parish

Another reason for establishing the parish charity organization of the Lay Apostolate is that the parish thereby obtains a formal agency to produce, change, or adjust its social and ethical organization and procedure. It gives the parish a device whereby the activity of its members is organized to meet with encyclopedic detail the needs of charity in the whole parish process under competent supervision and coordination. The Apostolate becomes an instrument which enables the parish in a systematic and organized way to know the social ethical situation and every individual in

[5] *Bericht über die Tagung für Seelsorgehilfe,* Koblenz, 1926, p. 16.

the parish, and to apply the best methods of diagnosis and treatment to every case. It furnishes an organized parish agency which sees every problem through to its final solution with the best scientific standards of charity, stimulates its workers, the parishioners, and all connected with the work, to a right understanding and consciousness of the needs of their sub-standard fellow-parishioners, and elicits an Apostolic service for the relief and prevention of poverty and soul distress in the parish, in as far as it can be humanly done. It makes it possible to carry out in a methodical manner and with the least expenditure of energy, yet with the most approved principles, methods, and machinery, the great work of the Lay Apostolate.

III. Value of Parish Organization

Another advantage which such a parish charity organization offers is the coördination of all existing charitable societies, *e. g.*, the St. Vincent de Paul Society, the Ladies of Charity, the Sodalities, the Holy Name Society, the Third Order, etc., in every parish. The coördination of existing parish societies has always been a problem for the parish priest. Experience proves that there is a considerable amount of duplication of Apostolic service among our societies. Then, too, it is difficult for our priests to keep in contact with their societies and to know what is being done. The parish charity organization of the Lay Apostolate offers an admirable solution of this problem. When cases come up, they will all be reported to the parish bureau, which can assign them to the society under whose object and purpose the work naturally falls. The bureau can keep in touch with all societies by attending their meetings. The bureau will thus increase the efficiency of the various societies and raise them from the rut of routine to vigorous Apostolic service.

IV. Better Methods

The parish charity organization of the Lay Apostolate affords every parish the opportunity to avail itself of the best

methods of modern scientific charity. It will train and educate the workers of the Apostolate in the conduct of a First Interview, in the elements that go to make up a social ethical diagnosis, in giving adequate treatment, in carrying out a plan of treatment, in the necessity of constantly checking up their investigations, and of intimate acquaintance on the part of the workers with their clients, and of understanding the situation and personality of the client, in registering the results of investigation, and in bringing each case to the notice of the parish priest. It will thereby develop with the finest touches of Catholicism friendly visiting, religious and moral educational schemes for the help of those who are in moral or religious danger, and instructional and relief measures for those on the verge of, or in, dependency. It will develop discussion, arrange conferences, and supply literature to help workers to administer their charity.

V. The Best Means

The parish charity organization of the Lay Apostolate makes it possible for the parish to adopt the best technical means effectively to carry out its charity. It allows for the introduction of a mechanical device which the movement in Germany and our own parish experience have found of great value, namely, the division of the parish into districts. This division of the parish into small, manageable portions of territory enables the Apostolate to assign a competent worker to each district. Since the district is small, containing only as many families as the worker can conveniently take care of, it makes it possible for him or her to easily learn, know, and understand, through personal contacts and friendly visiting, the exact social and ethical situation and the individuals in each family. As we have pointed out above, the handling of a few cases insures a higher type of efficient work. This principle will reflect itself in the work of the Lay Apostolate, as only a limited number of families has to be cared for by each worker, he or she can efficiently diagnose their maladjustments under the direction,

supervision, and coöperation of the Apostolate, and then apply an adequate plan of treatment, which is adapted to the situation and personalities of each. Where the cases are difficult, the professional worker can undertake the investigation, diagnosis, and treatment.

The problem whether each district should have a captain or overseer to centralize and supervise the district work, as the Dortmund [6] and Mannheim [7] Apostolate have, and as Father Wiesen recommends,[8] is a question the answer to which depends on the exact parish situation. Such devices should be adopted only where they are workable and make the work of the volunteers more efficient. Generally speaking, it is better to leave the matter to the judgment of the parish priest, who, in conjunction with the professional worker, can best determine what the needs of the situation demand. It is well to remark here that it is advisable to cultivate, so far as it can possibly be done, direct ties between the parish priest and the professional worker and volunteer. Middlemen, such as district captains, often thwart personal contact, and thereby lessen the opportunity to keep the Apostolic spirit, aggressiveness, and service of the workers up to high standards.

The parish organization can maintain the necessary card catalogues, and a professional worker to guide, instruct, counsel, and enthuse volunteers, and to handle parish correspondence, arrange interviews, give special and emergency relief, and coöperate with other social agencies. It can develop any type of charity work which the situation demands, such as an employment bureau, salvage shop, kindergarten, nursery, etc. It can take care of the parish bulletin, make surveys, arrange for meetings, conferences, retreats, general communions, manage lecture courses, classes, industrial training, give information on household economy, etc.

In a word, the parish charity organization of the Lay Apostolate presents an admirable device to exclude waste

[6] Aufenanger, *Die organisierte Caritashilfe*, p. 15.
[7] Scheuermann, *Unser Laienapostolat*, p. 4.
[8] Wiesen, *Neuzeitliche Caritashilfe*, p. 118.

and error in the charity work of the parish, and to develop in it the finest expression of Apostolic life and work according to the best principles, methods, and means which the history and science of charity afford.

CHAPTER V

THE PERSONNEL OF THE LAY APOSTOLATE

I. The German Notion of Its Function

The German Apostolate employs in its service professional parish workers, volunteers, and members of the various societies. They constitute the personal organs for carrying on the work of the Apostolate in the parish. Their functions have been described in various terms. The founders of the "Freie Vereinigung für Seelsorgehilfe" called it "charity help in the cure of souls." This was, so to speak, the official designation until the meeting of the same society at Cologne, in 1922, which adopted the compound noun "Seelsorgehilfe" ("help in the cure of souls") in place of the foregoing phrase in its official name.[1] "Pastoral help," "parish help," "religious social work," also appear in the German literature on the subject.[2] Klinkenberg called it a coöperation of the laymen in the planned and constant missionizing of the parish under the leadership of the parish priest.[3] Wiesen defined it as "the planned and constant support of the cure of souls."[4] Others follow this example.

Although the movement, under the influence of pastoral theology, has coined a new theological term for the function of the Lay Apostle, (Seelsorgehilfe) few, if any, of its writers have ventured to define the elemental social ethical character of the work which the Lay Apostolate must carry on in assisting the parish priest in the pastoral ministry. The field of work is well described and the thought on the

[1] *Mitteilungen der Freien Vereinigung*, etc., No. 1, p. 1.
[2] Schmitz-Proenen, *Hilfe in der Seelsorge*, p. 15.
[3] *Theologie und Glaube*, 16 Jahrg., May, 1924, p. 51.
[4] *Neuzeitliche Caritashilfe*, p. 97.

function exists abundantly; but the exact and scientific declaration of the essential function of the Lay Apostle in helping the parish priest still needs to be formally expressed. It seems that the strongly pastoral-theological viewpoint which has dominated the German movement, while giving it many benefits, has hampered it in defining its vital function. Pastoral theology has given the movement the right coördination with the pastoral ministry, but owing to this influence, the Lay Apostolate has not taken over in its literature, which is the public expression of its thought, and also of a great deal if not of all of its practice, all the principles and methods which the science of charity has to offer. Professor Keller has indicated the way to scientific charity for the Lay Apostolate in Germany, but he has found few followers up to the present.

II. Function Defined

To obtain a definition of the function of the Lay Apostolate, the following line of reasoning must be followed:

The service of the Lay Apostolate is charity. It can have no other foundation, since it is voluntary. Professor Keller has rendered a service in defining this voluntary character of charity. He says that it is "that voluntary service of help of all the members of the community of the Church, who, by following the commandment of brotherly love, make possible the support and foster the work of the official ministry of the Church in the spread of the Kingdom of God and in building it up in the hearts of men." [5]

Applied to the Lay Apostolate, this means that it carries on a voluntary service as its understanding of the commandment of brotherly love, to aid the parish priest in accomplishing his ministry in the spread of the Kingdom of God and in its perfection in the hearts of the members of the parish. In other words, the Lay Apostolate helps the parish priest produce, change, or adjust the social ethical

[5] *Caritas-Wissenschaft*, p. 46.

organization and procedure of the parish process in the interests of its members' welfare in the Kingdom of God, as has been explained in Part Two.

The worker of the Lay Apostolate, therefore, assumes a direct relationship to the social ethical organization and procedure of the parish. This relationship, besides demanding a knowledge and understanding of the parish's social ethical organization and procedure, demands that the workers actually create them. Since the Apostolate's service is born for action, its relationship to the parish process demands that its workers seek to bring about human welfare according to Catholic notions, and to do this by the means of social action, that is, by interactions and stimulations which elicit responses from their fellow-parishioners. Such interactions and stimulations are based on contacts, and contacts mediate influence; therefore the essential part of the Apostolate's social action is to influence any individual or group involved in a given parish problem to enter the desired relationships and activities which the parish process offers.

This influence is in line with the fundamental problem of Christianity. As Professor Schilling says: "Thanks to its fundamental teaching, which directs the relationships of the individual and societal life, Christianity has and teaches 'a fundamental sociological scheme,' which tends to *influence* all cultural circles of life operating on independent organization principles. This influence can perfect itself in a twofold manner: either directly in this, that the fundamental religious scheme penetrates these circles of life and assimilates them, or indirectly in this, that the consciousness of the individual person recognizes it, and 'the ethical interactions as such' in a Christian sense arise." [6] The Lay Apostolate works on the former principle. It seeks to penetrate with its influence into the life of the substandard Catholic, so as to produce, change, or adjust his social ethical organization and procedure to the teachings of Christianity, which the parish process mediates under the

[6] *Christliche Soziallehre,* pp. 10–11.

"magisterium," "ministerium," and *"gubernium"* of the parish priest.

In other words, its Apostolic service deals with the single person in the parish process. Now every parishioner is an integral part of the parish process, and, as such, an object of concern for the whole parish, which should afford him opportunities for the best life consistent with his natural endowment, capabilities, graces, and the general welfare of the Church and society at large. The individual should understand and be conscious of his relationships to his fellow-parishioners and to other men, and voluntarily fulfill his function in the Church and in society. Any deviation from this condition and procedure constitutes a social ethical problem to be solved by the parish, and makes possible the service of the Lay Apostolate to influence the unadjusted individual to accept the social ethical organization and procedure, which the parish process holds forth for his true welfare. True, it cannot change the constitution of the parish process, any more than a physician can change the structure and functions of the human body; but the Lay Apostolate can effect social ethical welfare through its contacts with its fellow-parishioner by changing or adjusting his present social ethical organization and procedure as surely as the physician can affect bodily health. The various facts quoted in this study are evidence to support this thought. When a Catholic undertakes to make these adjustments under the direction of his parish priest, he becomes a Lay Apostle by vocation. He is called to the work of influencing his fellow-parishioner by producing, changing, or adjusting, through his charity, the social ethical organization and procedure of his brother-parishioner to the welfare which the parish process is designed to mediate.

Therefore, ideally, a Lay Apostle is a person schooled in the virtue of charity, who has been chosen by the parish priest to carry on the specialized work of *influencing* through scientific methods the individuals who constitute the parish process, and the organizations and institutions that enter

into its constitution, in order to cause them to function with greater efficiency in accordance with the Catholic notions of human welfare.

III. The Professional Worker

1. concept

The efficiency of the Lay Apostolate will be measured by the efficiency of its workers in the specialized business of influencing others in the parish. Efficiency is the test of all organization. The efficiency of the Lay Apostolate, however, will depend on the knowledge and the skill of the workers in the business of influencing others. Knowledge and skill come through training. Training can be acquired through schooling or by the way of experience. The schooled worker is a professional worker. When he or she undertakes the specialized work of influencing individuals in the parish as a distinct occupation, for which he or she has equipped himself or herself by acquiring the standards required for better types of thought and practice in parish charity work, he or she is a professional parish worker. The tendency in Germany is to designate the professional woman worker as *"Gemeindeschwester"* or *"Pfarrschwester."* [7] Since the English word "parish" connotes both the juridical notion of an organization and the dynamic concept of a community or associational process, we feel that it is apropos to designate them as "professional parish workers" or, simply as "parish workers."

2. characteristics

The charity organization movement in the United States recognizes three fundamental characteristics distinguishing the trained worker from the untrained. Applied to the parish

[7] The Chancery Office of the Archdiocese of Freiburg recommends the exclusive use of the term *"Gemeindeschwester."* (*Bericht über die Tagung für Seelsorgehilfe in Coblenz*, 1926, p. 15.)

worker, they are: (1) the parish worker commands a specialized body of knowledge on charity work *in relation to the pastoral ministry* that has been organized and systematized for daily use; (2) the parish worker, in contrast with the untrained helper, has developed a consistent point of view and a philosophy of charity work *in relation to the pastoral ministry* in the parish, which underlies all his or her work; (3) the parish worker has developed a special skill or technique in the work of the Apostolate.[8]

3. THE NECESSITY OF THE PARISH WORKER

A. In Germany

German experience shows the necessity of the parish worker for the Lay Apostolate. Before the outbreak of the war, the problem of employing parish workers, especially lay workers in parish charities, had received no general solution.[9] The movement advanced first under the thought and practice of the social religious milieu of the times. It had witnessed the work of the Evangelical Inner Mission and sought to bring about a similar work in Catholic circles. In northern Germany the demand was for a new organization with trained workers. Fassbender and Gerst championed this view.[10] Ostermann, however, in 1911 challenged the employment of professional workers as a foreign body in the Church.[11] The Jesuit, Noppel, in 1916 felt that, although Ostermann's view was well-grounded, still paid professional workers could be recommended for help in the technique of charity in the pastoral ministry.[12] Chwala recommended professional workers in 1913.[13] But with the

[8] Cf. Watson, *Charity Organization Movement*, p. 452.
[9] Noppel, "Caritasarbeiter" in *Stimmen der Zeit*, 1916, 47. Jahrg., Okt., 1916, p. 39.
[10] *Laienapostolat und Volkspflege*, p. 20. For Gerst cf. *Caritas*, 15. Jahrg., 1909, p. 45 and his *Caritashilfe in der Seelsorge*, pp. 82 sq.
[11] *Theologie und Glaube*, July, 1911, p. 660.
[12] *Stimmen der Zeit*, Okt., 1916, p. 42.
[13] *Hausseelsorge*, p. 59.

founding of the Apostolate in various parishes and its consequent experience with paid professional workers, and with the growth and development of the theoretical side of the movement through the "Freie Vereinigung für Seelsorgehilfe," and with the bishops' recommendation of professional workers, the common point of view has come to be that "a well organized help in the pastoral ministry demands for its perfection the employment of a professional parish worker." [14] This was the opinion of the members of the above named union at its convention in 1926.

Many societies, such as the St. Vincent de Paul Society, the St. Elizabeth Society, and the Third Order, are also employing professional workers.[15] The St. Boniface Society has a professional traveling teacher for instructional and other professional workers.[16] Many of the large city parishes employ such workers.[17]

B. In America

In America the Parish Visitors of Mary Immaculate, the Servants of the Blessed Trinity, and the religious communities in Pittsburgh recognize the necessity of manning parish charity work with professional workers. Many parishes undoubtedly employ parish workers, but there is no way in which to find out the extent of their use.

Right standards in organized parish charity demand professional workers. Not every Lay Apostle need be a trained worker, but the Lay Apostolate should have a trained worker in every parish, in order to carry out all the functions of its program with the best methods and technique. What the program of the Lay Apostolate seeks is effective service, and, as Professor Kerby points out, "trained social workers have become essential to effective service of the

[14] *Bericht über die Tagung für Seelsorgehilfe in Coblenz,* 1926, p. 16.
[15] Wiesen gives these items in *Neuzeitliche Caritashilfe,* p. 85.
[16] Hähling, *Diasporaseelsorge,* p. 238.
[17] It seems that all the Dortmund and Crefeld parishes have professional charity workers; many other parishes also employ such workers.

poor." [18] A trained parish worker is all the more necessary for the Lay Apostolate, since its service is not merely poor relief, but embraces the whole field of Christian charity for the welfare of the members of the parish.

Moreover, experience has revealed to our parish priests what lay forces are at their continual and ready service. They are always the same whole-hearted and self-sacrificing souls, generally carrying the burden of work in almost all the parish activities, and often in many of its societies. Now, the work of the Apostolate will not differ in its human elements from other types of charity work. Its ideal, life, motive, faith, and spirit do differ unmistakably from other charities; but not the human elements of its organization and management. It is the experience of charity organizers that charity work demands regular, exact, punctual, and continuous service.[19] This is particularly true of service rendered to those who are in physical and spiritual need. As Professor Kerby says: "Emergencies are the rule among the poor." [20] The Apostolate must be so equipped that some one qualified to act can go to the relief of the poor at a moment's notice. It would be expecting far too much of fathers and mothers, professional men and doctors, lawyers and workingmen, etc., who are bound by many prior duties, to render such a service, especially when they are already engaged in a great amount of parish activity. But the trained worker can effectively render such a service in the parish. He or she will be on full time service, and paid for the service given. Further he or she will be equipped mentally for emergency and continual service.

4. LAY WORKERS NEEDED

The parish workers can be either religious or lay persons. The religious communities can and will help in supplying trained workers to the Apostolate. But in appealing to them

[18] *The Social Mission of Charity*, p. 134.
[19] Watson, *op. cit.*, p. 454.
[20] *Op. cit.*, p. 135.

for help in this work, it must not be forgotten that they are overburdened with all sorts of work now, and that, as a consequence, few are in position to undertake the supervision of parish Apostolate work. Too many of their members are needed for the parish school or for special charities, such as hospitals and institutions, etc. Then, too, many of the older communities are regulated by rules which were formulated for another purpose than that at which the service of the Lay Apostolate aims. Workers of many of these communities would meet with the same difficulties as the parish priest. Not so the lay worker. The only solution of the problem at present is to press into the service of the Lay Apostolate such trained workers, whether religious or lay, as are ready to answer its call, and then to train and school others, especially laywomen.

This plan was followed in Germany. The parish priests at first enlisted such forces as stood at their command. Then a Charity School was instituted at Freiburg i. B. for the education of parish workers. The demand for its trained workers is now large.[21]

5. WOMEN WORKERS

To secure parish workers, the Lay Apostolate will have to rally our young women to its cause. Little professional help can be expected from the men. Our organized charities find that few men wish to take up the work as a profession. Among the 475 workers who obtained positions through the National Social Workers Exchange, New York City, during 1920, only 47, or approximately one in ten, were men.[22]

We must, therefore, turn to our young women. They are well suited for the work and ready to serve for smaller monetary remuneration, as long as they can live in reasonable comfort. There are many young women in our parishes who do not feel called to the religious state, yet are willing

[21] *Bericht über die Tagung für Seelsorgehilfe in Koblenz*, 1926, p. 37.
[22] Tufts, *Education and Training for Social Work*, p. 70.

to dedicate their whole life, or a span of years, to the service of the Lord in aiding the pastor in the cure of souls. Anyone who has had any experience with lay teachers in our parish schools knows that there are such souls, and that they are ready to serve at salaries not much larger than those given to religious. Many young women in comfortable homes would rather spend a period of years in service as charity workers, and at comparatively smaller salaries, than work in the humdrum centers of commerce and industry. They need but be marshalled for professional service in the Lay Apostolate.

Another point in favor of woman professional workers is that a woman has many natural qualifications for charity work. She has a religious view of life and is ready to sacrifice and serve. She is equipped by nature with an exceedingly fine apparatus of feelings and intuitions which enable her to find the right means of help in times of distress and trouble. She knows how to soothe bodily and psychic infirmities. If children run the streets, or if a man drinks, etc., the trouble often lies at home. It is the experience of charity workers that many housewives have to be taught household management before the evils existing in the family can be remedied. A trained woman worker will be able to manage such situations. As Professor Tufts says: "Women are undoubtedly better fitted to visit homes, to unravel tangled domestic situations, care for little children, counsel the growing girl, minister to many special types of need. And as regards the general problems of society, although from one point of view the woman may be less disposed to disturb the settled order, especially as it relates to family, religion, and the *mores,* and is, therefore, less likely to be a social reformer or revolutionist, nevertheless, since she regards many of our existing institutions, especially government and industry, as not due to her devising, she often has less of that blind and almost worshipful reverence for them which men as a rule seem to absorb from their environment and which renders most men rather blind and insensitive to

many crude and barbarous features of government and industry as at present carried on. I have found women frequently less willing than men to assume calmly that cities must be smoky, that streets must be filthy, that industry must kill and maim, that juvenile offenders must be hardened by due process of law into permanent criminals, that children of tender years must be put to work in non-educative employment." [23]

6. PERSONAL QUALIFICATIONS OF A PARISH WORKER

The efficiency of the Apostolate will depend on the calibre of its trained workers. It is not merely a question of hours and quantity of work, nor of skill and technique, as prime qualities; it is spirit and character which count most. The parish worker must deal with human beings; her work demands adjustment of contacts and relationships. Personality is the main requirement for such work. A deeply religious spirit, readiness to sacrifice and serve, the use of a rule of life, prayer, the Sacraments, self-denial, virtue, and a philosophy of charity and its work in the parish, are prime personal requisites of the parish worker. A list of other qualifications, demanded by organizers of secular charities, is the following: health, that she may be cheerful; hopefulness, that she may infuse new life into those with whom she comes into contact; power of discrimination, for as no two persons are alike, no two persons can be dealt with in the same way; power of endurance; a cheerful disposition; good reasoning powers, thoughtfulness, firmness, kindness, keen observation, judgment of human nature, sympathy and tact; power to think and to act quickly; ability to keep her equilibrium in a trying moment; adaptability, perseverance, diplomacy, thoroughness; a good memory for faces and names; a knowledge of the city; thorough acquaintance with its conditions and resources; a knowledge of trade unions and their customs; a knowledge of average wages in differ-

[23] Tufts, *op. cit.*, pp. 72–73.

ent lines of work; a general and practical knowledge of every-day life; strong persuasive powers.[24]

In brief, the parish worker must possess, in addition to charm of personality, which gains coöperation for her work, a religious soul, an orderly mind, a sound judgment, and a retentive memory, so as to grasp the essential facts gleaned from interviews, in order to diagnose and treat her clients in as Christian a manner as possible.

7. PROCESSES OF WORK

The service of the parish worker will follow the three processes of all charity work,—case work, group work, and organization work.

A. Case Work

The fundamental unit of all charity work is the individual case. In this process, it is not merely a question of influencing the individual client, but, as has been pointed out above, also of adjusting family relationships. From an individual case it becomes a family case, involving the adjustment of many individuals, even groups, social forces and relationships. The parish worker will have to carry into her case work the whole scheme of method and technique described in the program of the Lay Apostolate, as outlined in Part Two. She will arrange the First Interviews and supervise the work of diagnosis and the whole plan of treatment.

B. Group Work

In her group work, she will seek to influence the various groups, such as the St. Vincent de Paul Society, etc. It will be her business to seek out and bring together persons who have common needs for group treatment. She will construct a program best adapted to these common needs, and will provide information, facilities, leadership for the group, and correlate it to other groups.

[24] Watson, *Charity Organization Movement*, pp. 462–463.

C. Organization Work

Her organization work entails the systematizing of the whole work of the Apostolate in the parish, and arranging its relations to the pastoral ministry of the parish priest. The first suggests the problems of keeping records, the parish charity bureau, supervision of workers, training new workers, and maintaining the *esprit de corps* of the Apostolate; the second raises questions of finance, propaganda, reports, and accessibility.

a. Keeping Records

The parish worker will see to it that the case records are first of all useful. She will measure their usefulness by the value of the service given to the individual, of arousing parish effort for the welfare of its members, and of making a report of the stewardship of funds applied to the Apostolate. As the Apostolate will always be a charity organization on a small scale, it will not require a great variety of records. She will, therefore, keep her records from becoming too complex. She will see to it that facts and not impressions are set down. She will try to "translate its cases into problems," *i. e.*, to record all such facts as will be needed for further action and treatment.[25]

b. Office System

The parish worker will organize the parish bureau along the best time-saving methods, making for efficiency and the reduction of energy in clerical work, in recording, filing and indexing. In office equipment the primary question is sufficient floor space, which will afford opportunity for complete privacy for interviews.

[25] Cf. McHugh, *The Meaning and Limitations of Records in Relief Work, National Conference of Catholic Charities*, 1916.

c. Supervision of Workers

Only by the systematic critical review of the work of the Apostolate is there any hope of developing and maintaining efficiency. The parish worker will, therefore, have to watch the work-load of each worker, fit the job to the worker, instruct and help each to grow in the work. She must check up on all diagnoses and the carrying out of all treatments. She will safeguard the volunteer against discouragement, loss of zeal, fervor, and faith in the Apostolate. "Volunteers may work for years without grasping the full significance of their task, because it has never been presented to them." [26] The parish worker must take care to develop this understanding.

d. Training New Workers

The parish worker will have to train new workers. Schools for social workers have solved the problem for professionals. "But training schools have done little toward the problem of training volunteers, because they have drawn to themselves mainly those who enter the ranks of a paid worker." [27]

The parish worker can organize training for the parish Apostolate. For "it has been found that the most successful continuous work is done by volunteers acting under intelligent leadership and with trained paid workers." [28] Regular classes can be instituted or attendance at a Catholic night or day school, conferences, or correspondence courses, can be advised. Much training can be given through the individual instruction of the volunteer, in checking up the individual's work, and by making the individual feel at home at the parish bureau, thorough counsel, advice, etc.

[26] Watson, *op. cit.*, p. 479.
[27] *Ibid.*
[28] *Ibid.*, p. 116.

e. *Esprit de Corps*

The parish worker will keep alive the *esprit de corps* of the Apostolate by spreading information about its work and the results accomplished, by arranging "get-together meetings," arousing enthusiasm, and arranging for conferences, retreats, and general Communions, in order to keep the *esprit de corps* strong, zealous, and fervent.

f. Finances

The Apostolate will need money to carry on its work. The parish priest will know the resources of his parish and the possibilities of coöperation with local community chests and diocesan charity collections. The financing of the Apostolate presents no insoluble problem for the most of our large city parishes. Our Catholic people pay for service. Any parish which gives good service can always find means for financing its works. Our people have supported generously every type of charity. They need the type of service which the Lay Apostolate gives. Why doubt their generosity in financing it, since it helps their own neighbors and fellow parishioners? Our people will see the value of the Apostolate, and when they recognize it, the funds will be available to support it. Our parish schools are concrete evidence of the readiness of our people to pay for Catholic service. Where the parish cannot support the Apostolate, the matter should be referred to the Ordinary, especially where diocesan charity collections are taken up.

g. Propaganda

The parish worker can do propaganda work for the Apostolate. The parish and the community at large need to be educated to the meaning of the Apostolate, in its material and spiritual aspects, its family welfare work, and in "the important part that non-material relief plays in all such

work." [29] The parish bulletin, the local neighborhood paper, the diocesan weekly, the city dailies offer opportunities for the dispersion of such knowledge. The parish worker can organize a press committee to get the work of the Lay Apostolate into the newspapers at regular intervals; she can supply "copy" and such material as will appeal to the public.[30]

h. Reports

The parish worker's yearly report should be a record of work done and contain such educational features as make for good propaganda. It should have a pleasing appearance, be simple and direct, stress results, not personalities, and report activities in a connected way, and not be a mere itemization of incidents. If properly written, it will go far towards helping the Apostolate to finance itself and to keep the spirit of the workers aglow.

i. Accessibility

The purpose of the Apostolate is to serve souls. Its workers and bureau must, therefore, always be accessible to those who desire to use them. The first essential of accessibility is that the bureau and its work be known. The hours during which the bureau is open for clients and workers must be constantly announced in the parish paper. Its offices should be dignified and as accessible as the parish priest's. Of course, the majority of interviews will take place in the homes; but, as pointed out before, some will have to be held outside the home, and the bureau should afford privacy for such interviews and the necessary counsel. "It is not too much to expect the district office of a charity organization society to become a kind of neighborhood center for those

[29] Watson, *op. cit.*, p. 487.

[30] *Ibid.*, p. 491. A fine specimen of propaganda work for the Parish Visitors of Mary Immaculate is its monthly magazine, *The Parish Visitor*. Some of its articles are offered in book form under the title of *The Parish Priest-Missionary*, which is well written and highly interesting, and will serve to enliven interest in this work of helping the parish priest in the cure of souls.

seeking advice of one kind or another. The test here is: "Are the clients of a charity organization society like the satisfied customer who tells others of the satisfactory service he has enjoyed?" [31] That is what the parish bureau of the Apostolate should become, and the efficiency of its service should be such as to move the receiver to pray for the giver.

IV. Volunteers

1. Rediscovery of the Volunteer

The most characteristic feature of the Lay Apostolate, as the German movement shows, is the use of volunteers. Both men and women volunteers are needed. Formerly volunteers did not receive much encouragement in charity work. "There was a time when leaders in social work were inclined to the belief that the constructive social work of the country would have to be left in large measure to those who made a vocation of social service." [32] But "the last decade has witnessed the rediscovery of the volunteer." [33] "There has come an enlarged appreciation of the demand for a social force that shall be representative of all sections of the community, . . . that shall include those who have money and those who have service, those who have both to give, and those who give themselves without stint, whether or not any partial payment be made for the service rendered." [34] The Apostolate aims at this very thing; it seeks to bring rich and poor and the moderately well-to-do to volunteer for Apostolic service in the pastoral ministry.

2. The Reasons for the Volunteer

The fundamental social ethical reasons for the use of volunteers are as follows: (1) Their service is the voluntary

[31] Watson, *op. cit.*, p. 491.
[32] Watson, *Ibid.*, p. 418.
[33] *Ibid.*, p. 148.
[34] *Ibid.*, p. 418.

expression of their understanding of how Jesus loves us and of their consciousness of the consequent relations of brotherly love which His love imposes, especially in that unit of His brotherhood, the parish association. (2) The moral grandeur of this service is intensified by the fact that neither the parish priest nor the parish worker can ever give all the personal service needed in this association. Their use does not mean that their service is enlisted for the sake of economy, but that it is wanted as an expression of their understanding and consciousness of the fundamental law of Christianity, and therefore necessary for the Christian life which the parish process mediates. (3) This fundamental understanding and consciousness of their duty will bring a freshness of vision and enthusiasm which is contagious and invaluable to the work of the Lay Apostolate. Charity organizers experience it to be the case in their work.[35] In the history of the early Church volunteer charitable service drew forth the pagan encomium, which has resounded down the ages: "See how they love one another!" [36] Each volunteer of the Lay Apostolate means one more vital contact between pastor and parish. Since the parish process is a religious association, these contacts are of great value; they provide channels for spreading, developing, and augmenting the truth, the grace and the law of life of Christ among the members of the parish. (4) With a large number of volunteers coming into first-hand and constant contact with substandard and unadjusted individuals and families, the Lay Apostolate will have that many intelligent agents to arouse the understanding, consciousness, and interest of the parish, the community, and the Church to its maladjusted brethren and to the causes that produce such situations. Each volunteer becomes an educator, a missionary, and an apostle in matters that make for the welfare of the whole parish.

[35] *Ibid.*, p. 148.
[36] Tertullian, *Apologeticum*, c. 39.

3. The Volunteer's Work

The volunteer's work is to cover the whole program of the Lay Apostolate. He is to help the parish priest by laying hold on the parish process in his own district. He is to bring the program of the Lay Apostolate, according to its sevenfold aspect, to the families in the district assigned to him. If a parish census has not been taken, it will serve as an admirable instrument to introduce the volunteer to the families assigned to him and to make known to him their situation and personalities. After the census, he should have a register, wherein the names, address, marriage, children's names, ages, school attendance, etc., appear. In order to keep in touch with newcomers, births and marriages, the German experience of securing a person at several points in the district, especially where it is congested, to keep him informed on these points, may be of help to the volunteer. At any rate, he must promptly secure these items and report them immediately to the parish worker, in order to have them recorded in the files and thus know what problems exist and are unsolved.

His first task, after taking the census, is to open up contacts with each family through friendly visits. He will thereby have an opportunity to carry on incidentally some of the items of the program, such as the delivery of the parish directory, and securing the subscription to the parish paper, or to other Catholic magazines, etc. As his friendly visiting develops, he will learn the exact social situation, and become acquainted with the personalities in each family. Where these are normal, and standard relations exist, his work will be limited to influencing them in the higher and more intense forms of Christian experience and life, as far as this can be done. But where the social and ethical situation and personalities reveal maladjustments, the volunteer must report them immediately to the parish worker. Then the problems of investigation, diagnosis, and treat-

ment arise. In this work, the volunteer will be guided by the direction and supervision of the parish priest and the parish worker, for making the First Interview, interpreting the evidence, formulating the diagnosis, and planning the treatment, especially in cases where immediate relief is needed, or where it is thought better to let the volunteer do the relief work instead of a parish society. The volunteer will also have to check up on the diagnosis, coöperate in the execution of the plan of treatment, secure the aid of other agencies and persons, make reports; in a word, through his friendly visiting be a friend and brother to his client.

Volunteers for special work should not be assigned to any districts, but should carry on such special work as help in the parish bureau, Big Brother work, Big Sister work, parole work, sick work, press work, catechetical work, work for subnormal, sick, crippled children, library work, etc.

V. Parish Society Workers

1. Personnel

The parish societies are important factors in carrying out the program of the Lay Apostolate. They have an organized membership and a definite object. Both can be brought into the service of the Apostolate. They seek their own personal sanctification through the communal or societal means which their organizations offer. Their members are related to one another with higher degrees of brotherly love and Catholic life. They assume more intimate relations as Christian brothers in society. The St. Vincent de Paul Society expressly calls its members "brothers." [37] This fraternal relation imposes on them a deep understanding and a rich expression of brotherly love towards one another and towards those whom they try to serve. They, therefore, constitute a group whose social ethical situation represents, at least ideally, a higher degree of brotherly love and a definite desire to be

[37] Rules, p. 39; *Catholic Charities Review*, March, 1927, p. 109.

of Apostolic service. They present a personnel in which the Lay Apostolate can hoist its standard—"*caritas fraternitatis maneat in vobis*—" [38] and rally them to its cause in applying this standard to the parish process as such.

2. Organization

The Lay Apostolate can utilize this social ethical situation, with the forces of brotherhood which it presents, to its highest value by organizing all the societies into the parish charity organization. This device will bring them unity of thought and practice by marshalling them under the viewpoint of Apostolic service. It will harness the forces of this Apostolic service under the specific purpose of producing, changing, and adjusting the social-ethical organization and procedure in the parish process. It will clearly define the work of each society and what part it has to take in carrying out the program of the Lay Apostolate. It will destroy the isolation that exists between societies, reduce duplication of work, and exclude competition. It will incorporate the membership of the various societies in the Apostolate in the wider sense of the term, namely, the Apostolate which renders occasionally and as needed Apostolic service in helping the parish priest in his pastoral ministry. All officers, however, should be enlisted in the Apostolate in the narrower sense. They should be conscripted for the specialized business of influencing the members of their society to carry on its special service.

3. Work

The work entrusted to the society should be in harmony with its purpose and destined chiefly for its members. The societies for the four states of life are admirable instruments for undertaking the spiritual program of the Apostolate. They offer a large force of persons for the rich expression of brotherly love in every home through their members.

[38] Hebr. XIII, 1.

They are an excellent basis on which to build up "The Apostleship of Prayer in League with the Sacred Heart," of reparation,[39] and of good example. They offer an opportunity to carry the fundamental principles of Christ's truth, grace and law of life through their members' daily experience and life into the shop and factory, into the marts of commerce and industry. They supply forces to combat private and public immorality, for the spread of Catholic literature, to develop spiritual reading, and interest in the parish schools and the missions, and for the practice of meditation, such as the Methodists demand of the members of the Epworth League.

The Young Ladies Sodality is a good agency to carry on work for the prevention of mixed and civil marriages.[40] The Third Order of St. Francis by its wonderful work in Germany has shown its adaptability for family and sick work. The Holy Name Society has evidenced a fitness for demonstrations, parades, vigils, rallies, and Big Brother work. The St. Vincent de Paul Society can take over the poor relief. The Parent Teachers Association is proving itself a good agency to arouse action in parish school charity work. This field, especially in regard to neglected, abused, and problem children, can be assigned to it.

In all this work success will depend on the social leadership of the parish priest, the direction and inspiration which he gives, and the supervision and coördination which the parish worker brings to the Apostolate.

VI. Beginning Organization

To organize the Lay Apostolate, the parish priest should clearly formulate the plan which he wishes to adopt and the program of action which he wants carried out. He must then construct a clear and appealing explanation of the nature, ideal, and methods of the Apostolate; be ready to

[39] Father Garesché calls this "the silent crusade of reparation" (*Social Organization of Parishes*, p. 208).

[40] Cf. Aufenanger in Wiesen's *Seelsorge und Seelsorgehilfe*, p. 56.

outline all its works; pick the persons whom he desires to have as workers in his districts; secure a parish worker; enlist his workers; enthuse them with the necessity of religious life, zeal, persevering interest, giving them literature on the Apostolate, its ideals, program of action, etc. In order to prepare them directly, a retreat should be given. It should be adapted to the Apostolate, thoroughly explaining the spiritual and material features of it. On the day the retreat closes, the work of organizing can be done, districts described, charts furnished, workers introduced, especially the parish worker, a census outlined, the parish societies centralized in a parish charity bureau, and a meeting announced to analyze the census returns and discuss the work revealed by them. After the work of organization is done, the pastor can arrange with the parish worker for the carrying out of the full program of the Apostolate, for the further spiritual and intellectual schooling of the workers, for keeping up their spirit, zeal, standards of work, prayer, sacrifice and service as the expression of their brotherly love to their fellow-parishioners.

CHAPTER VI

THE TRAINING OF THE WORKERS

I. Parish Workers

1. in germany

The Lay Apostolate movement in Germany has the advantage of several schools to train its parish workers. The German Charity League has established a School of Charity in Freiburg i. B., for the special purpose of training such workers.[1] In 1925, Cardinal Bertram founded a similar school in Breslau.[2] In the spring of 1927, at a meeting of 106 parish priests of Greater Berlin, it was decided to open such a school in Berlin.[3] There is agitation for such a school also in the Rhineland.[4] Among the courses at the universities, the "Institute of the Science of Charity" of the University of Freiburg i. B., established in 1925 through the efforts of Professor Franz Keller, is the most prominent and most significant for the training of parish workers.[5]

A. The School of Charity at Freiburg i. B.

The School of Charity at Freiburg i. B. offers an intensive practical training in parish charity work during a period of two years. Its teachers are mostly specialists, who man the various departments of the German Charity League. Its student body numbers about 80 young women, whose

[1] Cf. Auer., *Kirchl. Handb.*, p. 172.
[2] *Mitteilungen der Freivereinigung für Seelsorgehilfe*, 1926, No. 11, pp. 5 sq.
[3] *Bericht über die Tagung für Seelsorgehilfe in Coblenz*, 1926, p. 37.
[4] *Ibid.*
[5] *Caritas*, March, 1927, pp. 65 sq.

previous education consists of several years at a secondary school of the type of the German lyceum. Its course of studies has a direct orientation for charity work which helps the parish priest in his pastoral ministry. The demand for the school's graduates is now large.[6]

The course of studies covers the following items: (1) fundamental notions of the task of the parish worker; its relation to the pastoral ministry, history of the professional parish worker, ethics of the profession. (2) The social question, its nature and causes; State help, self-help, and suggested solutions of the social question. (3) Public social welfare work; its history and importance, present development, fields, forms, and the coöperation of parish worker with it; (4) Catholic charity, its history, principles, organization in single cities, and charity work in the parish. (5) Denominational charity: the "Inner Mission," the Salvation Army, Socialistic social work and other types. (6) Work in the parish: the parish charity bureau, census, apostolate of the press, church gatherings, activities, visiting, work in societies, work for the estranged, relation to sects, and protective work. (7) Instruction in the protection of Christian marriage; fundamental notions of marriage; means of rectifying marriage; the parish worker's task. (8) Child welfare work: necessity, agencies and work of the parish worker. (9) Juvenile work: The German law, State agencies, guardianship, patrol, and work in the parish. (10) The religious education of children: German law, helping the parents, guardians' function, and the problem of unmarried mothers. (11) Care and protection of young girls. (12) Family welfare work, necessity, organization, methods and work of the parish worker. (13) Social work for the sick; (14) Social work for prisoners. (15) Vocational training: beauty and difficulties of the parish workers' profession, necessity of the development of personality, religious life, and social life of parish worker, in home and in recreation.[7]

[6] *Bericht über die Tagung für Seelsorgehilfe in Coblenz,* 1926, p. 38.
[7] *Mitteilungen der Freien Vereinigung für Seelsorgehilfe,* No. 10, pp. 4–6.

B. The Institute for the Science of Charity

The Institute for the Science of Charity at the University of Freiburg i. B. offers courses only to students who attend the University. Although it is attached to the Department of Theology, its courses are open to students of all faculties. The course strives to give a training in scientific charity and covers two years. Its professors are taken from all the faculties, in as far as any branch touches the field of charity. Up to the present, two professors, four "Privatdocenten," and one assistant professor are engaged in lecturing. The course comprises lectures and seminar work. The lectures cover the fundamental notions of charity, its present problems, the nature and work of poor relief, child care, juvenile work, prison and parole work, charity work for social and religious betterment, social hygiene, legal problems involved in charity, social politics, social pedagogy, general ethics, and social ethics.[8] The seminar studies the literature of the science of charity, the nature and purpose of charity, juvenile charity work, family relief work, social diagnosis, financing. The Institute supplies its students with opportunities for supervised institutional field study.[9]

2. IN THE UNITED STATES

Opportunities for professional training in social work are offered by most of our colleges. Some of more prominent schools are the following:

(a) The Catholic University of America provides scientific training in field of social service for both clergy and laity. Most of its courses are of a graduate character, leading to the degree M.A., and Ph.D., covering theoretical and practical sociology, psychology, economics, clinical psychology, and social case work. The courses are intended for

[8] *Caritas,* March, 1927, pp. 66–67.
[9] *Ibid.,* p. 68.

those who wish to prepare themselves for work in the bureaus of Catholic charities.[10]

(b) Fordham University, New York City, offers a two years' course of practical and theoretical work. It has departments for social case work, child welfare, mental hygiene, social health, criminology, community organization, social records, and industrial social service. It had 44 students enrolled in these courses in 1922.[11]

St. Xavier College, Cincinnati, operates a School of Sociology, which gives courses similar to these.[12]

(c) Loyola University, Chicago, has a School of Sociology which offers 120 courses of instruction, requiring ten hours of class work and 15 hours of field work per week. The course covers two years; it had 1,689 students in 1925.[13]

(d) The Bureau of Social Service of Hartford, Conn., maintains a Social Service Training School for its workers. Its course covers one year, with ten hours lecture and twelve hours field work each week. It gives instruction in the principles of sociology, relief, method and technique of charity.[14]

(e) The National Catholic Welfare Conference has established a National Catholic Social Service School for Women. It offers to women with a college education or its equivalent a course of training in the technique of the various lines of social service, leading to the M.A. degree. The course extends over two years. In 1922 it had 25 students.[15] The course embraces ethics, sociology, economics, social legislation, industrial relations, psychology, social case work, special courses in hospital social service, outlines of psychiatry, clinical problems of childhood, community organization, hygiene, public health, leisure time activities, and home economics.[16]

[10] *Directory of Catholic Charities,* p. 39.
[11] *Ibid.,* p. 242 and Announcement for 1924–5, p. 21.
[12] *Directory of Catholic Charities,* p. 268.
[13] *Bulletin* No. 12, pp. 16 sq. and *Directory of Catholic Charities,* p. 65.
[14] *Directory of Catholic Charities,* p. 31.
[15] *Ibid.,* p. 40.
[16] *Bulletin,* 1925, p. 10.

A. Comment

(f) None of these schools adequately meet the problem of training the parish worker. They train for the general field of charity work. What the parish worker needs is training in parish charity work. Her important position in the scheme of the Lay Apostolate postulates a course of professional training which schools her in the specialized business of influencing, through scientific methods, individuals who constitute the parish process and the organizations and institutions that enter into its constitution, in order to cause them to function in accordance with Catholic notions of human welfare. None of the schools mentioned has the direct purpose of giving professional training to parish workers, in order to help the parish priest in his cure of souls.

B. Needs

(g) The school situation, therefore, has several needs. First of all, there are but a few schools. These can contribute a splendid service to the parish Lay Apostolate, if they will adjust their courses to the professional training needed by the parish worker. There is also need for more such schools. Every large city ought to have a school for professional parish workers, where the parish worker could be given a detailed training and instruction in all he or she should know about the community, its historical setting, city administration, industry, health, housing, schools, recreation, etc. A school located in New York City can give the principles and methods to be used in acquiring such knowledge, but will not be so well equipped to give the worker, say from Cincinnati, the encyclopedic detailed knowledge of that city which the local situation demands. If it is impossible to maintain several schools in a diocese, there should at least be one in every well equipped episcopal city, especially if it maintains a Central Bureau of Charity.[17] But to enable it to serve

[17] A writer in the *Mitteilungen der Freie Vereinigung für Seelsorgehilfe*, April, 1927, recommends the same idea for Germany.

the Apostolate, it should be part of the Apostolate's program of action to send as many workers as possible to the school and to support it financially. Then it could demand of the school that it train workers in the spirit of the Apostolate and for parish work.

3. SPECIFIC ELEMENTS OF TRAINING

A. The Philosophy of Training

The specific social ethical philosophy, or rather theology, which must underlie the curricula of these schools is that they should train the parish worker in charity work which will help the priest in his cure of souls. Their courses must meet the needs of the parish worker. They must analyze, interpret, and explain the parish process as the basic social unit of the Church, as its fundamental sociological religious association, which mediates the truth, grace, and law of life of Christ to its members. They must give workable and practical knowledge of the teachings, traditions, means of sanctification, ceremonial, ideals of the Church, and impart a sympathetic understanding of how the Church wills to deliver these established goods of Catholicism through the cure of souls of the parish priest and through the cooperation which the Lay Apostolate supplies in its charity service. Like the School of Charity in Freiburg, they should not aim at being theological lay schools, but equip their students with a practical knowledge of parish life. They should be schools of "applied religion"; they should offer courses which train the parish worker to help the parish priest produce, change, or adjust the social ethical organization and procedure of the life, thought, and work in the parish to the full standards of Catholicism. The courses of study must, therefore, embrace those branches of learning which have systematized the standards of Catholic thought and practice.

B. Courses of Study

(1) *Christian Doctrine.* A strong course in Christian Doctrine is of prime importance. It should aim at imparting a workable knowledge of Catholic teaching, history, and liturgy. A German writer recommends that the course be an introduction to the sciences of dogmatic theology and apologetics.[18] Such a course would be impractical, since the students are unequipped for such study. It will be far more practical if the doctrinal content of the course limits itself to giving such material as contained in Spirago-Clark's *Catechism Explained* or Father Martin's *Christian Doctrine.* However, it should take into consideration the religious situation in America. It must consider that our body of Catholics is but a part of the general community and that Protestants collectively constitute a far larger body of Christians. Their teachings emphasize the Bible and denominationalism. The parish worker's practice will have to meet the problems of Protestant thought and practice. She must, therefore, be equipped with the knowledge of the Catholic and the Protestant teaching on the Bible in order to champion the former and to challenge the latter. The course should, therefore, convey instruction on the Old and New Testaments, the English Bible, what it is and how it was obtained, in the art of exegesis, that is in the use of the Bible, similar to the course which the Tuckerman School at Boston offers to its Unitarian parish lay assistants, and the Dorcas Institute to Methodist deaconesses.[19] They should give a good survey of the early Church and its development up to the 16th century, and then study the rise of denominalism, and give the dogmatic evaluation of the sects, their structure, methods of work, and propaganda. Such a course would give the parish worker a good personal and practical knowledge of the faith and enable her to utilize it in her parish work.

[18] *Mitteilungen der Freie Vereinigung für Seelsorgehilfe,* No. 3.
[19] *Dorcas Institute,* p. 7–8.

2. *Social Ethics*. Since the moral order of American life contains so many demoralizing elements, which are tending to dechristianize vast numbers, the parish worker must have some professional training in how to champion the cause of Catholic morality and how to influence her clients in adjusting their social ethical organization and procedure to its fundamental principles. A strong course in social ethics is, therefore, needed. Since the elemental problem of the parish is how to mediate the truth, grace, and law of life of Jesus, it is absolutely necessary that the parish worker be trained to understand the teaching of Jesus on the social question. She should, therefore, be instructed in such problems as are discussed by Garriguet from the Catholic and by Peabody and a host of others from the non-Catholic viewpoint.[20] Such instruction should give a vivid picture of Christ, impart a good understanding of His social mission and the social value of his doctrine, mediate a good hold on the New Testament texts which relate to charity, and inculcate the fundamental standards of Christian morality. With this as a basis, the course should include the most significant moral problems which our American life presents. These problems need not be enumerated here, since most American texts on ethics explain them.[21]

3. *Social Pathology*. Personal demoralization suggests the subject of social disorganization. Since the parish worker will constantly run up against problems of poverty, physical and mental ill-health, vice, family breakdown, and meet people who do not get along with their fellows, it is necessary that such problems be embraced in her training. She must have a course in social pathology familiarizing her with social disorganization and personal demoralization. This does not mean that the latter must be considered as a consequence of the former, but that the situation must be studied in order to see how personal demoralization has

[20] Garriguet, *Social Value of the Gospel;* Peabody, *Jesus Christ and the Social Question.*

[21] Cf. Ross, *Ethics;* Koch-Preuss, *Moral Theology,* 5 Vols. St. Louis, 1924.

arisen. It should analyze the more significant difficult situations and discuss them from the viewpoint of the parish, considering family disorganization and personal demoralization in their social, economic, hygienic, and moral aspects, leading the student to see what may be done to solve these problems and leaving preventive and curative measures to other branches. It should study several cases under each problem, give the extent of the problem in the United States, in the State and city, and show what is being done by Catholics, non-Catholics, cities, State and Federal governments to solve the problem. The first part of this study offers a survey of some of these problems. However, up to the present no text-book of social pathology has been written by a Catholic. Queen and Mann's book [22] is excellent, but one must be on guard against some of its false conclusions.

4. *Study of Community Forces.* The foregoing suggests a course of study in what the parish worker should know about her own community. The school should enable her to know these tools and how to use them. She will have habitually to rely on laws, governmental departments, and other means to help her carry on her work. This is especially the case with her family welfare work, which will dovetail in with the work of many civic agencies. A specific knowledge of the existing agencies is called for, and not merely general impressions, on which too many rely. The information concerning these agencies, standards, and statistics can be gathered by the school. A growing body of such material is being prepared by national [23] and State organizations. "Notable are the minimum standards of child welfare, which brings together the best thinking on this absorbing topic, and formulates standards with which the local situation can be compared." [24] The Central Council of Social

[22] *Social Pathology,* New York, 1925.

[23] The American Red Cross has published a *Handbook of Social Resources of the United States.* The *Directory of Catholic Charities* is a production of the National Conference of Catholic Charities.

[24] Byington, *What Social Workers Should Know About Their Own Communities,* p. 8. A very good specimen of this type of work is Publica-

Agencies of St. Louis has compiled the local facts for the benefit of its members. The Council of Social Agencies, Cincinnati, O., has issued a directory of social service in that city.[25] The Department of Surveys and Exhibits of the Russell Sage Foundation will advise on the scope and methods of making such compilations. Margaret F. Byington has worked out an excellent outline of the facts that should be known about the historical setting of the city, its administration, finances, industry, health, housing, schools, recreation, family life, foreign-born, problem children, adult delinquency, homeless men, the aged, and community organization.[26] This can be recommended as a splendid scheme for a course of study, but it should include the Catholic as well as non-Catholic elements, parochial as well as diocesan works. The parish worker will then know the social organization of the diocese and of the parish and of the city and be well equipped for her local work.

5. *Charity Study.* The Science of Charity is an absolutely necessary course of study. It should impart the history of Catholic charity, with special emphasis on its development in America: its principles, phases of work, methods and technique. Since the parish workers' service extends over the whole program outlined above, it will be necessary to give the special items of record work, case work, family work, group work, organization work, correctional work, spiritual work, mission work and propaganda a parish setting and interpretation. This setting is necessary in order to analyze the parish interactions, stimulations, and responses by which these goods are to be conveyed to the members. It must show the nature, function, and method of parish charity, parish relationships and adjustments, and explain how to produce them or change their existing organization and procedure. Professor Keller's *"Caritas-Wissen-*

tion No. 62 of Conference Series No. 2 of the Children's Bureau, U. S. Department of Labor, on *Minimum Standards for Child Welfare,* 1920.

[25] *Cincinnati Social Service Directory,* 1918–19.

[26] Byington, *op. cit.*

schaft" [27] will help construct a course on the history of charity, its principles and the social ethical scope of its work; and Halbert's *What is Professional Social Work?* [28] will indicate the scope which most of the work stated above should have.

6. *Social Psychology.* As the Fordham University course of studies says: "One of the most important assets of a social worker is a proper grasp of the true psychology of adjustment, that the maladjusted individual may be rehabiliated in ways that are conformable to his nature seen in its adequate fulness." [29] The parish worker should, therefore, have a course in psychology, which will show the soul as the abiding principle of all the interdependent activities of man, as the spiritual and active principle in his life, as his *"ego,"* which is immortal, and whose social ethical organization and procedure are, therefore, not to be adjusted in terms of merely passing values. This course must be supplemented by one in social psychology, which studies the interactions, stimulations, and responses of the parish process, and those which the parish worker and the individual call forth in this process. It will call for analysis of this process, its content, its contacts of harmony, conflict, its human and supernatural elements, such incidents of it as attraction, repulsion, interdependence, solidarity, coördination, socialization, vicariousness, continuity of influence through charity, justice, and parish leadership. The works of Small and Ellwood will supply a basis on which to formulate such courses.[30]

7. *Study of Marriage Work.* The work of rectifying marriages will demand a study of the canon and civil law on marriage. The matter of the course is in itself difficult; but it is absolutely necessary in order to carry on the work. A great deal of case work will lighten the teaching load and

[27] Herder, Freiburg, 1925.
[28] Published by the *Survey*, N. Y., 1923.
[29] *Bulletin, Department of Social Service*, 1924–25, p. 24.
[30] Small, *General Sociology;* Ellwood, *Sociology in its Psychological Aspects.*

make the course more practical. The teacher should be a priest, who masters the theory of the subject and has had a large experience, not merely in solving cases, but also in actually adjusting them. Much of the success of instruction will depend on the teacher, as there is little English literature on which the students can rely for guidance.

8. *Other Courses.* Since the parish worker will have to deal with working people, it is necessary that she be informed on the facts and processes of American society. These should be analyzed in the light of their historical development. The course should discuss the moral revolution that came through Humanism, Machiavellianism, and the Reformation; the economic revolution which came about through discoveries, larger commerce, the commercialization of property, the rise of banks, and industrial capitalism; the religious reformation and consequent rationalism; the political revolution with the rise of democracy and the economic rationalism which is the prevailing philosophy in American industry today. Beliot's work in French [31] Muntsch and Spalding's *Introductory Sociology,* and the author's own *Fundamental Sociological Notions* may be of service in the formulation of such a course.

Industrial compensation for accidents will come up often in the parish worker's service. She should know what social legislation exists, what are its history, development, principles, present status, tendencies, the various laws, instruments and the agencies which they have created.

A course in industrial relations which surveys wages, hours, women in industry, statistics, labor unions, labor legislation, and unemployment, should also find a place in the curriculum. For these are vital problems for a vast number of our parishioners.[32]

A course in psychiatry, such as the National Catholic

[31] *Manuel de Sociologie Catholique,* 1911.
[32] *Bulletin National Catholic Social Service School for Women,* 1924–25, p. 11.

Service School for Women gives, will give the parish worker the background necessary for handling abnormal children, defectives, and delinquents.[33]

Fordham University has a good course in hygiene, which should also receive attention in the training of a parish worker.[34] It should discuss household hygiene, the care of the sick, symptoms of the more common infectious diseases, cancer, tuberculosis, and venereal diseases. Public health, housing, the functions of State, city, and voluntary health departments should be discussed; control of communicable diseases, of the milk and water supply, nuisances, treatments, of housing reform, and the making of vital statistics should be outlined. Community organization should also be studied, especially problems of unhealthy environment, settlement houses, recreational centers, clubs for boys and girls, and leisure time problems.

The National Catholic Service School for Women has a good course in home economics, which should also find a place in the curriculum of the parish worker's training, treating of dietetics, nutrition, home management, etc.[35]

C. Entrance Requirements

The service which the parish worker is to give by its very nature demands a large endowment of moral character and the resources of a well-trained mind. It requires order, method, good judgment, and ability to deal with delicate social situations and various personalities.

Hence it is advisable that all candidates for such training be over twenty-one years of age and have four years of high school and two years or more of recognized college work, or a practical experience which is equivalent to same. The National Catholic Service School for Women demands four years college with the B.A. degree.[36] Fordham University

[33] *Ibid.*, p. 12.
[34] *Announcement, 1924–25,* p. 23.
[35] *Op. cit.*, p. 14.
[36] *National Catholic Service School for Women,* 1925–25, p. 8.

advises that candidates have completed a college course, although this is not considered essential.[37] Loyola admits students after high school and gives them a collegiate course.[38]

Since the courses of almost all schools cover two years, the course of study of the parish worker should be of that length, with at least fifteen hours a week and two days of field service. This is in line with the standards of most schools.[39]

D. Religious Training

a. Instruction

Religious training is an essential part of the schooling of a parish worker. It should receive as much pedagogical attention and thought in the formulation of its program as intellectual training. It should not be left to mere isolated and unconnected processes of training, such as sermons, conferences, exercises, and retreats, etc.; but it should embrace a course of instruction on Catholic asceticism. Since none of the schools mentioned describe such a course in their programs, an outline of some of the specific elements which should enter into it is ventured here.

b. Content of Course

(a) The course should aim at systematically instructing and guiding the parish worker in acquiring Christian perfection, which means that she express within herself, with the help of divine grace, the image of Christ, by practicing the Christian virtues and applying the means for overcoming obstacles.[40] It must, therefore, instruct her in the funda-

[37] *Announcement,* 1924–25, p. 13.
[38] *Bulletin,* No. 12, 1923, p. 12.
[39] *National Catholic School of Social Service Bulletin,* p. 12. Fordham announcement, 1924–25, pp. 25 sq.; *Loyola Bulletin,* No. 12, p. 14; *Hartford Social Service School; Directory of Catholic Charities,* p. 31.
[40] Cf. Mutz, art. "Ascetical Theology" in the *Catholic Encyclopedia,* Vol. XIV, p. 613.

mental principles of the Christian life, whereby she can develop a Christ-like character and express in her vocation the discipleship of Jesus.

(b) It should explain the nature of man's last end, of the mission and vocation of a parish worker, the weakness of human nature, its renovation through Christ, and the necessity of perfecting it through the teaching of Jesus Christ.

(c) It should show the nature of perfection, that love is its essence, that it is positive, demanding exemplification in thought, word, and deed. It should outline the relation between perfection and the evangelical counsels, showing that the parish worker can imitate Christ in her vocation without the fortification of communal life in a cloister, although such a life with its three vows is a great means to perfection. It should define differences between the contemplative and active religious life, and show their relation to the cure of souls. It should show that perfection does not consist in any kind of love, but in the power whereby "we can act with speed and ease though many obstacles obstruct our path"; [41] that the moral virtues are necessary in order to steel our love and quell evil inclinations and habits.[42]

It should analyze the example of Christ, as the ideal of perfection, His love, sanctity, prayer, devotion to the Father, love of man, unselfishness, spirit of sacrifice, patience, and meekness. Father Meschler's book will serve as an excellent ascetical guide; Didon's will show the social achievement of Jesus; Le Camus, Fouard, and Fillion give good historical accounts.[43]

(d) Under the means of perfection the parish worker should study the beauty of prayer, its efficacy, characteristics, difficulties, the examination of conscience, the value of spiritual reading, devotions, especially visits to Blessed Sacrament, devotion to the Blessed Virgin Mary, confession

[41] Mutz, *ibid.*
[42] *Ibid.*
[43] Meschler, *Life of Christ*, Herder, 1924; Didon, *Jesus Christ;* Le Camus, *Life of Jesus Christ;* Fouard, *Life of Christ;* Fillion, *Life of Christ*, 3 vols., Herder, 1928.

and frequent Communion, work and suffering, self-denial, control of the passions, etc.

(e) The study of the virtue should show faith as the light necessary for perfection; hope as the foundation of blessing and development; love as the bond of perfection, its commandment, its motive, its ideal, its deeds, love of self and love of enemies; the four cardinal virtues should also be examined.

(f) Modern Literature. The course should construct a guide for the parish worker through the fine literature which is gradually growing up in English in this field. It can analyze, interpret, and review such works as Meyer's *The Science of the Saints,* Meschler's *Fundamental Principles of the Spiritual Life,* Keppler's *More Joy;* it can recommend interesting biographies, such as *Life of St. Vincent de Paul,* by O'Mera, *The Social Mission of St. Francis* by Dubois, *The Life of St. Ignatius* by Francis Thompson, etc.

c. Organization

If the school is a boarding school, opportunities for daily Mass, meditation, and spiritual exercises must enter into the daily routine. However, some further form of organization ought to be given to the religious life. For it is hard to work alone, without the aid of common thought, practice, and endeavor. As Maura Philippe, a parish worker in Germany, says: "When many who tread similar paths are intimately bound together and intimately related to one another, loneliness is banned by the thought: Many are associated with me, many are working with me, many are striving and endeavoring to reach the same goal as I am." [44] Drs. Fassbender and Gerst in Germany saw the need of some common life and recommended a special community for these workers.[45]

The School of Charity at Freiburg i. B. has found an ex-

[44] *Gemeindehelferin,* p. 113.
[45] *Ibid.,* p. 319.

cellent solution for the difficulty. In 1919 it organized a Sodality of the Blessed Virgin under the title of *"Ancilla Domini,"* in order to promote the development of personal holiness in its students and graduates. The Sodality was chosen because it has this object and offers an opportunity for the right evolution of the Apostolate.[46] Its statutes ordain:

"I. The purpose of the Sodality is: (1) to develop and strengthen the religious life of its members for the special purpose of enabling them to assist the parish priest in the cure of souls and charity work; (2) to establish a common life of prayer and work among the pupils of the Freiburg School of Charity and those who are spiritually related to them through professional charity work. II. The members strive to observe the following principles, besides the faithful fulfillment of the self-evident duties expected of every good Catholic woman: (1) a short meditation each day, frequent communion, regular confession, and the choosing of a regular confessor; (2) coördinating their daily work with a view to assisting in the pastoral ministry; (3) giving a good example by self-denial in their mode of living, in the neatness and modesty of their dress, in the respectful and dignified manner of their recreation, and in self-sacrificing goodness and humility in their intercourse with others." [47]

The Sodality has proven a very successful instrument for the personal sanctification of the parish worker at Freiburg. It enrols the members while students; it has its own moderator, who in his conferences explains the vocation of the parish worker; it gives them opportunities for common religious life at Mass, at prayer, in sacrifice and service. "What their common life signifies, dawns on them in its fulness when the parish workers have assumed their duties in the world." [48] In order that they may not lose the feeling that they belong to the Sodality when scattered all over

[46] Wiesen, *Neuzeitliche Caritashilfe,* p. 92.
[47] Quoted in Philippi, *Gemeindehelferin,* pp. 113–114.
[48] *Ibid.,* p. 115.

Germany, the moderator and the various groups send letters to one another.[49] These letters carry the message of the relation of each member to the others, relate experiences, announce plans, express hopes, and give encouragement and inspiration. Each year an effort is made to round up all the graduates at a retreat, where old acquaintances and friendships are renewed and new spiritual fervor is obtained for the work that lies ahead.[50] This experience causes the writer to recommend this form of organization as an excellent instrument for the religious training and life of the parish worker.[51]

II. Training of Volunteers

1. Necessity

Zilpha D. Smith says that if volunteers fail, it is "because it is assumed that good visitors are born good visitors," whereas the fact is "that the most of the good visitors in any group are made." [52] The majority of the good volunteers are well trained.

Therefore it is a problem of each parish Lay Apostolate to *make* its own volunteers. The specific social ethical content of this *making* is to have each volunteer alive and alert to the whole program of the Lay Apostolate. He is to be no mere census-taker or purveyor of the parish directory or paper. He is to be an active agent, who helps to produce, change, and adjust the social ethical organization and procedure of his client to the truth, grace and law of Christ, which the parish process conveys. The problem of the volunteer, therefore, is not so much a matter of organization, but, as Wiesen rightly designates it, an educational prob-

[49] Cf. Wiesen, *Neuzeitliche Caritashilfe,* p. 93.
[50] Philippi, *Gemeindehelferin,* p. 117.
[51] Father Garesché also recommends this form in his book, *Social Organization of Parishes,* pp. 192 sq.
[52] *Discussion of Friendly Visiting,* National Conference of Charities, 1901, p. 405.

lem.[53] Not, however, a purely educational problem for the pastoral ministry, as Wiesen maintains; but also a social and an ethical problem. Besides being aroused to their duty and to the understanding of this service, the volunteer must know its social ethical implications. He must first of all be taught its program, its social ethical purpose, its general principles, and especially its method and technique. Otherwise his service would be no *"rationabile obsequium."* It must be intelligent, else it would have no social ethical basis and accomplish no pastoral results. Friendly visiting will then have a purpose in line with the program of the Apostolate. It will actually create contacts which really influence. This individualization of the program of the Apostolate for each volunteer will make him aware of its details and stimulate him to seek to apply its various items in the families assigned to him. It will thereby achieve unity in its action. It does not need to split its activity up into sections. Like the Apostles, who delivered the whole program of Christianity to their co-workers, the Lay Apostolate hands over to its workers its whole program of charity, in order to help the parish priest.

2. THE PARISH PRIEST'S PART IN THE TRAINING OF LAY APOSTLES

The parish priest must take a direct interest in the training of his Lay Apostles. The significance and efficacy of the work will depend on the training he gives to the personnel of the Lay Apostolate. Although the workers are helpers in the pastoral ministry, they constitute no "exempt body" (in the canonical sense of the term) in the parish; nor are they persons blessed with special "charismata"; but, like the other members of the parish, they are direct objects of the pastoral ministry. Therefore, if the pastor would reach other souls through their ministrations, his own min-

[53] *Seelsorge und Seelsorgehilfe,* p. 41.

istry must exercise a profound social ethical influence over both the parish worker and the volunteers, by fostering, developing, and training them in apostolic charity. His part in the training will take two forms: the first social ethical, the second spiritual.

A. Social Ethical Content

When and how this training can best be imparted is a practical question which each parish priest has to decide for himself. Occasional sermons and talks, regular instructions at weekly meetings, and the distribution of appropriate literature are some of the ways in which he can give this instruction. But it is even more important that he systematize the content of his instruction and give it a popular form. It should explain the social ethical implications of the doctrine of the mystical body of Christ to his pastoral ministry, to his service as a father, to the service of the workers of the Lay Apostolate as brothers.[54] It should discuss the social ethical nature and ideal of the parish, how it seeks to realize the Kingdom of God in the neighborhood, and that it is an association of brethren whose common life is based on charity. It should show how love builds up the Kingdom of God in the parish, by helping the foreign missions, the home missions, and through the societies; [55] it should show that charity is the sign of discipleship; its superiority over the law of charity in the Old Testament; the teaching of charity in the New Testament; how the Sacraments develop charity; the relation to charity of the Sacrifice of the Mass, of the Eucharist, of the Sacred Heart, and of the "Our Father." [56]

[54] Cardinal Bertram has developed the idea of the Lay Apostolate as the royal priesthood. Professor E. Krebs has written on the same point *Vom königlichen Priestertum des Volkes Gottes*, Caritasverlag, Freiburg, 1925.

[55] Professor Keller has developed these ideas in a small brochure, *Pflanzschule Christlicher Liebestätigkeit*, Freiburg, 1918.

[56] Dr. Krebs has also an interesting little book on these points, *Das Kennzeichen seiner Jünger*, Herder, 1921; translated into English as *A Little Book on Christian Charity*, Herder, 1927.

B. Weekly Meetings

The instructions of the parish priest at the weekly meeting should be short social ethical talks on the program of the Lay Apostolate. He should outline and explain the problems of his ministry and how the Lay Apostolate can help to solve them. The problems of method and technique he can leave to the parish worker.

3. SPIRITUAL TRAINING

The parish priest will have to develop the personal sanctification and holiness of his workers by organization. As Father Plater says: "A parish can best be spiritualized by promoting and keeping at a high level a purely spiritual organization, distinct from the charitable, social, and recreative societies of the parish, strictly limited in numbers with a high standard of religious practice, forming in fact a school of religious perfection for the laity. Such an organization will offer no inducement save the opportunity of leading a model Christian life. It will constitute a spiritual élite.[57]

Father Garesché recommends the Sodality for this purpose.[58] The Mannheim and Munich Apostolates use the Third Order.[59] Both are excellent. It would be advisable to adopt one or the other and specialize it for the Apostolate, as the Freiburg School of Charity does for its parish workers.

A. Ordinary Spiritual Training

The parish priest will have to provide for the ordinary spiritual training of his Apostolate. Pastoral wisdom suggests that the parish priest systematize the spiritual training of his workers as well as their social ethical training.

[57] *The Priest and Social Action*, p. 227.
[58] *Social Organization of Parishes*, Preface.
[59] Scheuerman for Mannheim, *Unser Laienapostolat*, pp. 13–14. For Munich, cf. Wiesen, *Neuzeitliche Caritashilfe*, p. 93.

Better results in the personal holiness of his workers can be achieved through organization. The content of the course can be arranged according to the schedule outlined above, only that in this case it must not be so formal. The parish priest should arrange frequent conferences for the Sodality or Third Order, and utilize them as a means of encouraging and developing personal sanctity.

B. Retreats

The retreat is an extraordinary means of spiritual training for the Lay Apostolate. It is, however, exceptionally important, and far better than a mission. The late Father Plater, who was a great student and advocate of the retreat movement, rightly says: "The mission is addressed to the masses of men: the retreat to a select few. The mission is designed to convert: the retreat to form an apostolate. The mission makes men Christians: the retreat, standard-bearers of Christian faith. The mission leads them to the church: the retreat into the sanctuary." [60] In many of our large cities there are retreat houses, which seek to cultivate personal holiness and Apostolic zeal in laymen. Week-end retreats are frequent. Archbishop McNicholas established a laymen's retreat house in Cincinnati for the specific purpose of developing Apostolic charity in the retreatments. However, few of the religious orders that make retreat giving a specialty, have reconstructed their retreats so as to meet the needs of the Lay Apostolate. This situation also existed in Germany; but through the efforts of Konermann,[61] Wiesen,[62] and others, the necessity of adjusting retreats to the purposes of the Lay Apostolate has been recognized. The "Freie Vereinigung für Seelsorgehilfe" in 1926 issued a memorial letter to the provincials and retreat houses on the development of

[60] *Retreat for Workers*, p. 19. C. C. Martindale, S. J., has written an excellent biography of Charles Dominic Plater, S. J., Harding and More, London, 1922.

[61] *Exerzitien und Exerzitienorganisation.*

[62] *Seelsorge und Seelsorgehilfe*, pp. 106–118.

retreats for the Lay Apostolate, which has won a great deal of favor, especially from the retreat masters, who received inspiration from it.[63] The important feature which it recommends is that, besides bringing home the eternal truths, the exercises of the retreat must also develop the thought that the service of the Lay Apostolate is an expression of the discipleship of Jesus and that the Kingdom of God demands Apostolic service through charity towards our neighbor, in order to help him save his soul. Therefore, in arranging a retreat, the parish priest should obtain a retreat master who will adapt his meditations and conferences to the ends and purposes of the Lay Apostolate. The retreat will then be a great force in the development of the spiritual life of the Apostolate.

4. THE PARISH WORKER

The parish worker's task in training the volunteers is to instruct them in the methods and technique of the Lay Apostolate's work. The first step should be instruction in making correct and succinct, yet adequate reports. The form which the Parish Lay Apostolate has adopted should be explained, and the information that is wanted outlined. Friendly visiting should be described, its difficulties presented, and the means to overcome discouragement given. As Devine remarks, "what charitable visitors need more than money in their purse, is faith in their poor, humility of spirit, jolly comradeship, sheer psychic power to carry conviction for the right and sensible action against every argument springing from discouragement or bitterness or suspicion; from ignorance or stubbornness or weakness; even against such plausible arguments as arise from the very virtues and sound instincts of the poor." [64]

The parish worker will find many opportunities to give individual instruction to the volunteers. She should strive

[63] Cf. *Mitteilungen der Freien Vereinigung für Seelsorgehilfe*, No. 10, 1926.

[64] "A Medieval Efficiency Test" in *Survey*, 1914, Vol. XXXIII, p. 597.

to maintain a spirit of friendship with each, supervise his or her work, invite him or her to accompany her on her visits, especially when they are made in the volunteer's district, or when the volunteer has a similar case on hand.

She can give some organization to this work. This will be one of the secrets of her success. She must have the power of holding things together, fitting them to her plan, and educating her coworkers to do their part. It will require patience, tact, and perseverance. Social study clubs have demonstrated their usefulness. The parish worker can use such a study club to instruct the volunteers in any maladjustments which appear; to show the principles and processes in case work, how First Interviews are to be conducted, how a correct diagnosis is to be arrived at, how effective treatment is to be planned; to give the steps in the various types of work, and to outline the facts which the worker should know about the parish, the neighborhood, and the city. She can give in a popular way a review of the history, principles, and various phases of charity as they appear in the program of the Apostolate. In this way the parish worker will guide, interpret, develop, and foster the virtue of charity in each volunteer, and induce him or her to give himself or herself in sacrifice and service in the Apostolate, as a token of his or her understanding of the commandment which Jesus has given: "A new commandment I give unto you, that you love one another as I have loved you. By this shall all men know that you are My disciples, if you have love one for another." [65]

[65] Jn. XIII, 34–35.

RETROSPECT

In concluding this study we may summarize some of the chief points which need emphasis in any scheme of organizing parish charity.

In the light of the history of the parish, all parish charity organization must be imbued with the thought that the parish is, as it has been for over fifteen centuries, the Church's ordinary means of association for saving souls. It is undoubtedly the best type of local church organization; and, although modern civilization is rapidly changing many social institutions, the parish continues as the basic institution whereby the Church meets the needs of souls in modern society.

In its religious aspect, the parish association realizes the mystical body of Christ by delivering to each of its members the truth, grace, and law of life of Christ. It subjectively accomplishes the religion of Jesus in the lives of its brethren through the ministry of the cure of souls. Now the deep social ethical motive of the cure of souls is charity. Charity abides in the parish brotherhood only when the contacts which its members have with one another influence the individual to adjust himself to the Christian scheme of life.

The untoward conditions of our large American cities have reduced most human contacts and, in regard to priestly contacts, have made them almost impossible. Since the parish priest is not reaching all the souls which he should in his cure of souls, he needs the help of the Lay Apostolate, which will establish contacts with unadjusted souls and lead them to him for his care and attention.

The object of the Lay Apostolate is to help the parish priest in his cure of souls by serving those brothers who are in any way unadjusted in the parish brotherhood.

Formally stated, its object is to render charitable service to the parish priest in his ministry, in order to help him produce, change, or adjust the social ethical organization and procedure of the parish brotherhood to the spiritual welfare of its weaker brothers according to scientific standards. It is, therefore, a real charity which helps its neighbor in need through deeds of mercy, done under the influence of divine grace, as an expression of our understanding of how Jesus has loved us, and of our consequent social ethical relations as members of His mystical Body. It renders this service according to the best scientific methods of diagnosis and treatment. Through its service, the parish expresses its understanding and consciousness of its supernatural relations of brotherhood to all who are unadjusted in its association.

Various types of Catholic endeavor contribute much to the solution of this problem; but the present organization of our Catholic forces does not seem to be able to handle the situation in its entirety. The present study has been undertaken to show that we can meet this problem by founding a parish charity organization whose workers are schooled in a thorough knowledge of the virtue of charity and skilled in the specialized business of influencing through charity, applied according to scientific methods, those individuals who are associated in the parish brotherhood, and the organizations and institutions that enter into its constitution, in order to cause them to function with greater efficiency in accord with Catholic notions of human welfare.

The Lay Apostolate movement in Germany has organized the charity of many parishes and is having remarkable success. A similar parish charity organization would fit in with the charity organization movement which is now being carried on in the United States. It would afford an opportunity to lay hold on the whole parish association, as it exists, with all its complex relationships, in our large cities. It would allow for the introduction of the best methods and for the use of the best means in our parish charity work. However, it requires professional workers, who must be

trained for parish service in the best theory and practice which modern social sciences have to offer. Its workers must be equipped with a large spiritual training, in order to carry on the specialized work of influencing the individuals and organizations which constitute the parish process, so that these may function with the greatest possible efficiency. Much of the work and success of the Lay Apostolate will depend on its professional workers. They will have to lead the volunteers, and supervise, direct and coördinate volunteer work, so that Apostolic charity may flourish and abound in the parish brotherhood.

The Parish Lay Apostolate is, therefore, an admirable and effective instrument to develop the understanding and to awaken the whole parish brotherhood to the consciousness of what Jesus means when He says: "A new commandment I give unto you, that you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another." It will realize the charge which our Holy Father, Pope Pius XI, addresses to the bishops and priests in the words: "Recall to the minds of the faithful laity that they should become Lay Apostles, both in their private and public life and under your authority [*i. e.*, of the bishops] and of the priests, in order to help spread the knowledge and love of Christ, and thus to earn for themselves the title of 'a chosen people,' 'a royal priesthood.' "

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